

Euphues and his England.
CONTAINING

his voyage and aduentures, mixed with
sundrie pretie discourses of honest
Loue, the description of the
Countrie, the Court, &
the manners of
the Isle.

DELIGHTFVLL

to be read, and nothing hurtfull to be regar-
ded: wherein there is small offence by
lightnesse giuen to the wise, and
lesse occasion of loosenesse
proffered to the wan-
ton.

By Iohn Lylly, Maister
of Arte.

Commend it, or amend it.

Printed at London

for Gabriel Cawood, dwelling in
Paules Churchyard.

1586.

1. **SHAKESPEARE**

2. **WILLIAM SHAKESPEARE**

3. **WILLIAM SHAKESPEARE**

4. **WILLIAM SHAKESPEARE**

5. **WILLIAM SHAKESPEARE**

6. **WILLIAM SHAKESPEARE**

7. **WILLIAM SHAKESPEARE**

8. **WILLIAM SHAKESPEARE**

9. **WILLIAM SHAKESPEARE**

10. **WILLIAM SHAKESPEARE**

11. **WILLIAM SHAKESPEARE**

12. **WILLIAM SHAKESPEARE**

13. **WILLIAM SHAKESPEARE**

14. **WILLIAM SHAKESPEARE**

15. **WILLIAM SHAKESPEARE**

16. **WILLIAM SHAKESPEARE**

17. **WILLIAM SHAKESPEARE**

18. **WILLIAM SHAKESPEARE**

19. **WILLIAM SHAKESPEARE**



To the right Honorable

my verie good Lord and Maister, Edward de Vere,
Earle of Oxenford, Vicount Bulbecke, Lord of
Escalles and Badlesmere, and Lord great
Chamberlaine of England, Iohn
Lylly wisheth long life, with
increase of honour.



HE first picture that Phidias the first painter shaddowed, was the portraiture of his owne person, saying thus : If it be well, I will paint manie besides Phisidias, if ill, I shall offend none but Phidias.

In the like manner fareth it with mee (right Honourable) who neuer before handling the pensil, did for my first counterfeit, coulour mine owne Euphues, being of this minde, that if it were liked, I would drawe more besides Euphues, if loathed, grieue none but Euphues.

Since that, somethere haue bene, that either discouering the faults they sawe, for feare to discourage mee, or not examining them for the loue they bore mee, that praised mine olde worke, and vrged me to make a new, whose wordes I thus answered : If I should coine a worse, it woulde bee thought that the former was framed by chaunce, as Protogenes did the foame of his Dogge, if a better, for flatterie, as Narcissus did, who onelie was in loue with his owne face : if none at al, as froward as the Musition, who being intreated, will scarce sing Sol Fa, but not desired, straine about Ela, when as I should be bounden to him But their importunitie admitted no excuse, insomuch, that I was inforsed to preferre their friendshipppe

The Epistle Dedicatore.

before mine owne fame , beeing more carefull to satisfie their requests, than fearefull of others reportes : so that at the last I was content to set another face to Euphues, but yet iust behinde the other , lyke the iimage of Ianus , not running together , like the Hopplitides of Parrhasius, least they should seeme so vnlike brothers , that they might bee both thought bastards. The picture whereof I yeeld as common for all to view, but the patronage onelie to your Lordship, as able to defend, knowing that the face of Alexander stamped in Copper , dooth make it currant, that the name of Cæsar wrought in Canuas , is esteemed as Cambricke, that the verie feather of an Eagle, is of force to consume the Beetle.

I haue brought into the worlde two Children , of the first I was deliuered before my friends thought mee con- ceiued, of the second I went a whole yeere bigge , and yet when euerie one thought me redie to lie downe, I did then quicken. But good Huswiues shall make my excuse , who know that Hens doo not laie egges when they clucke, but when they cackle, nor men set forth bookees when they promise, but when they performe . And in this I resemble the Lapwing, who fearing her young ones to be destroyed by passengers, flieth with a false crie farre from the neasts, making those that looke for them, seeke where they are not : So I suspecting that Euphues would be carped of some curious reader, thought by some false shew to bring them in hope of that which I then meant not, leading them with a longing of a second part, that they might speake well of the first, beeing neuer farther from my studie, than when they thought me houering ouer it.

My first burthen comming before his time, must needs bee a blinde whelpe , the second brought foorth after his time, must needs be a monster, the one I sent to a noble man to nurse, who with great loue brought him vp for a yeere : so that wheresoever he wander, he hath his nurses name in his

The Epistle Dedicatore.

his forehead, where sucking his first milke, he cannot forget his first Maister.

The other (right Honourable) being but yet in his swath clouts, I commit most humblie to your Lordships protection, that in his infancie hee may bee kept by your good care from falls, & in his youth, by your great countenaunce shielde from blowes, and in his age by your gratiouse continuance defended from contempt. He is my youngest and my last, and the paine that I sustained for him in trauaile, hath made me past teeming, yet doe I thinke my selfe verie fertill, in that I was not altogether barren. Glad I was to send them both abroade, least making a wanton of my first, with a blinde conceit, I should resemble the Ape, & kill it by culling it: and not able to rule the second, I should with the Viper, loose my bloud with mine owne broode. Twinnes they are not, but yet brothers, the one nothing resembling the other, and yet as all children are now a daies, both lyke the Father. Wherein I am not vnlike vnto the vnskilfull Painter, who hauing drawnen the Twinnes of Hyppocrates (who were as like as one pease is to another) & being told of his friends that they were no more like than Saturne and Appollo, he had no other shift to manifest what his worke was, thā ouer their heads to write: The Twinnes of Hippocrates. So may it be, that had I not named Euphues, few would haue thought it had ben Euphues, not that in goodnesse the one so farre excelleth the other, but that both being so bad, it is hard to iudge which is the worst.

This vnskilfulness is no waies to be couered, but as Accius did his shortnesse, who being a little Poet, frained for himselfe a great picture: and I being a naughtie Painter, haue gotten a most noble Patron: being of Vlysses minde, who thought himselfe safe vnder the sheeld of Ajax.

I haue now finished both my labours, the one beeing hatched in the hard Winter with the Alcion, the other not daring to bud till the colde were past, like the Mulberie:

The Epistle Dedicatorie.

in either of the which, or in both, if I seeme to gleane after another's Cart for a few eares of Corne, or of the Taylers shreds to make me a liuerey, I will not denie but that I am one of those Poets, which the Painters faine to come vnto Homers bason, there to lap vp that he doth cast vp.

In that I haue written, I desire no praise of others, but patience: altogether vnwilling, because eu'ry waie vnworthie to be accounted a worke man.

It sufficeth me to be a water bough, no bud, so I may be of the same roote: to be the yron, not Steele, so I bee in the same blade: to be vineger, not wine, so I bee in the same caske, to grinde coulours for Appelles, though I cannot garnish, so I bee of the same shop. What I haue done, was onelie to keep my selfe from sleep, as the Crane doth the stome in her foote, and I would also with the same Crane I had bene silent, holding a stome in my mouth.

But it falleth out with me as with the young wrastler that came to the games of Olympia, who hauing taken a foile, thought scorne to leauue, till hee had receiued a fall: or him that being pricked in the finger with a bramble, thrusteth his whole arme among the thornes for anger. For I seeing my selfe not able to stand on the Ise, did neuerthelesse aduenture to runne, & being with my firt booke striken into disgrace, could not ceafe vntill I was brought into contempt by the second: wherein I resemble those, that hauing once wet their feete, care not how deepe they wade.

In the which my wading (right Honorable) if the enuious shall clap Lead to my heeles to make me sinke, yet if your Lordship with your little finger doe but holde me vp by the chin, I shall swim, and be so farre from being drowned, that I shall scarce be duckt.

When Bucephalus was Painted, Appelles craued the judgement of none but Zeuxis: when Iuppiter was carued, Prisius asked the censure of none but Lysippus: now Eu-phues is shaddowed, onelie I appeale to your Honour, not

meaning

The Epistle Dedicatore.

meaning thereby to bee carelesse what others thinke , but knowing that if your Lordship allow it, there is none but will like it : and if there be anie so nice whom nothing can please, if he will not commend it, let him amend it.

And heere (right Honourable) although the Historie seeme vnperfect , I hope your Lordshippe will pardon it.

Appelles died not before hee could finish Venus , but before he durst . Nichomachus left Tindarides rawlie, for feare of anger,not for want of Art. Timormachus broke off Medea scarce halfe coulored,not that he was not willing to end it, but that he was threatened : I haue not made Euphues to stand without legges , for that I want matter to make them, but might to maintaine them : so that I am inforced with the olde Painters,to coulour my picture but to the middle,as he that drew Cyclops, who in a little Table made him to lie behinde an Oake , where one might perceiue but a peece, yet conceiue that all the rest laye behinde the tree, or as hee that painted an horse in the Riuier with halfe legs, leauing the pasternes for the viewer to imagine, as in the water . For he that vieweth Euphues will saie, that he is drawen but to the wast, that he peepeth as it were behinde some screene , that his feete are yet in the water : which maketh me present your Lordship with the mangled bodie of Hector, as it appeared to Andromache , and with halfe a face, as the Painter did him that had but one eie, for I am compelled to drawe a hose on, before I can finish the legge, and instead of a foote to set downe a shooe. So that whereas I had thought to shew the cunning of a Chyrurgion by mine Anatomic with a knife, I must plaie the Taylour on the shoppe boorde with a paire of sheeres . But whether Euphues limpe with Vulcan , as borne lame, or goe on stiltes with Amphionax, for lcake of legges, I trust I may saie that his feete should haue bene olde Helena : for the poore Fisher-man that was warned hee should not fish, did yet at his doore make nets, and the olde

Vintener

The Epistle Dedicatore.

Vintener of Venice that was forbidden to sell Wine, did notwithstanding hang out an Iuie-bush. This Pamphlet (right Honorable) containing the estate of England, I know none more fit to defend it, than one of the Nobilitie of England, nor anie of the Nobilitie more auncient or more honourable than your Lordship: besides that, describing the condition of the English Court, and the Maiestie of our dreade Soueraigne, I could not finde one more Noble in Court than your Honour, who is or should bee vnder her Maiestie chiefest in Court, by birth borne to the greatest Office, and therefore me thought by right to bee placed in great authoritie, for who so compareth the Honor of your L. noble house, and the fidelitie of your ancestors, may well faie, which no other can trulie gainsaie [Vero nihil verius.] So that I commit the end of all my paines vnto your most Honorable protection, assuring my selfe that the little cock-boate is safe, when it is hoised into a tall ship, that the Cat dare not fetch the Mouse out of the Lions den, that Eu-phues shall be without daunger by your Lordships patro-nage, otherwise I cannot see, where I might finde succour in anie noble personage. Thus praying continuallie for the increase of your Lordships Honour, with all other things that you would wish, or God will graunt, I
end.

Your Lordships most dutifullie to commaund,

JOHN LYLY.

To



TO THE LADIES

and Gentlewomen of England, John Lyl
wisheth what they would.



Rachne hauing wouen in cloth of Arras
a Rainbow of sundrie silkes, it was obic-
ted vnto her by a Lady more captious tha
cunning, that in her wozke there wanted
some coulours, for that in a Rainbow ther
should be all : Unto whom she replied,
if the coulours lacke thou lookest for, thou must imagine
that they are on the other side of the cloth : For in the
Skie we can discerne but one side of the Rainbowe, and
what coulours are in the other, see we cannot, gesse we
may.

In the like manner (Ladies and Gentlewomen) am
I to shape an ans were in the behalfe of Euphues, who
framing diuine questions and quirkes of loue, if by some
more curious than nedeth, it shall be told him, that some
slights are wanting, I must saie they are noted on the
backe side of the booke. When Venus is painted, we can-
not see her back, but her face, so that all other things that
are to be recounted in loue, Euphues thinketh them to
hang at Venus back in a budget, which because he cannot
see, he will not set downe.

These discourses I haue not clapt in a cluster, thin-
king with my selfe, that Ladies had rather be sprinkled
with swete water, than washed, so that I haue solwed
them here and there, like Strawberies, not in heaps like
Hops : knowing that you take more delight to gather
flowres one by one in a garden, than to snatch them by
handfulls from a garland.

To the Ladies and Gentlewomen.

If resteth Ladies, that you take the paines to reade it, but at such times as you spend in playing with your kittle dogs, and yet will I not pinch you of that pastime, for I am content that your dogs lie in your laps, so Euphues may be in your hands, that when you shall be readie in reading of the one, you may be readie to sport with the other: or handle him as you doe your iunkets, that when you can eate no more, you tie some in your napkin for children: for if you bee filled with the first part, put the second in your pocket for your waiting maides. Euphues had rather lie shut in a Ladies casket, then open in a schollers studie.

Yet after dinner you may overlooke him to keepe you from sleepe, or if you bee hearie to bring you a sleepe, for to worke vpon a full stomacke is against Phisicke, and therefore better it were to hold Euphues in your hands, though you let him fall when you bee willing to winke, than to sow in a clout, and pricke your fingers when you begin to nod.

Whatsoeuer he hath written, it is not to flatter, for he never reaped anie reward by your sere, but repentance, neither can it be to mocke you, for he never knew anie thing by your sere, but righteousnesse.

But I feare no anger for saying well, when there is none but thinketh she deserueth better.

She that hath no Glasse to dresse her head, will vse a bole of water, shee that wanteth a sleeke stome to smooth her linnen, will take a Pebble: the Countrie dame girdeth her selfe as straight in the wast with a course Caddis, as the Madame of the Court with a silke Riband, so that seeing euerie one so willing to bee pranked, I could not thinkie anie one unwilling to be praised.

One hande washeth another, but they both wash the face, one fote goeth by another, but they both carrie the bodie, Euphues and Philautus praise one another, but they both extol women: Therefore in my minde, you are

more

To the Ladies and Gentlewomen.

hee beholding to Gentlemen that make the coulours, than to the Painters that draw your counterfeit: for that Appelles cunning is nothing if hee paint with water, and the beautie of women not much if they goe vnpai-
sed.

If you thinke this loue dreamed, not done, yet mes-
thinketh you may as well like that loue which is penned
and not practised, as that flowre that is wrought with a
needle, and groweth not by nature, the one you weare in
your heads for the faire sight, though it haue no sanguine,
the other you may reade for to passe the time, though it
byng small pastime.

Choise cloth that will weare whitest, not that will
last longest: coulours that looke freshest, not that endure
soundest: and I would you would reade booke that haue
more shew of pleasure than ground of profit, then should
Euphues bee as often in your hands, beeing but a toie, as
Lawne on your heads, beeing but trash, the one will bee
scare liked after once reading, and the other is worn out
after the first washing.

There is nothing lighter than a feather, yet is it set
a loft in a womans hat, nothing slighter than haire, yet
it is most frised in a Ladies head, so that I am in good
hope, though there be nothing of lesse account than Eu-
phues, yet hee shall bee marked with Ladies eies, and
lyked sometimes in their eares: For this I haue dili-
gentlie obserued, that there shall bee nothing found, that
may offend the chalke minde with vnseemelie tearnes or
uncleanlie talke.

Then Ladies I commit my selfe to your courtesies,
craving this onelie, that hauing read, you conceale your
censure, writing your iudgements, as you doe the Posies
in your Rings, which are alwaies next to the finger, not

To the Ladies and Gentlewomen.

to be saine of him that holdeth you by the handes, and yet knownen to you that weare them on your hands: If you be iwyng (which cannot be done without wrong) it were better to cut the shone than burne the last.

If a Tailour make your gowne too little, you couer his falt with a broad stomacher, if too great, with a number of plights, if too short, with a faire gard, if too long, with a false gathering, my trust is, you will deale in the like manner with Euphues, that if hee haue not sed your humour, yet you will excuse him more than the Tailour: for could Euphues take the measure of a womans minde, as the Tailour doth of her bodie, he would goe as neare to hit them for a fancie, as the other doth for a fashon.

He that weighs windes, must haue a steddie hand to holde the Ballaunce, and hee that searcheth a womans thoughts, must haue his owne staid. But least I make my Epistle, as you doe your new found Bracelets, endlesse, I will frame it like a Bullet, which is no sooner in the mould, but it is made. Committing your Ladie-

ships to the Almighty, who graunt you all

you would haue, and shoud haue: so

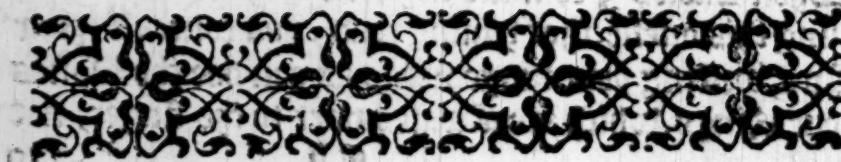
your wishes stand with his will.

And so I humblie bid you adieu for this

farewell.

Your Ladiships to command,

JOHN LYLY.



TO THE GENTLE- men Readers.



Entlement, Euphues is come at the length, though to late, for whose absence, I hope three bad excuses shall stand in stead of one good reason.

First in his traueyle you must thinke he loitered, tarrying many a month in Italy, viewing the Ladies in a Painters shop, when he shoulde haue bene on the Seas in a Merchants ship, not vnlke vnto an idle huswife, who is catching of flies, when she shoulde sweepe downe Copwebs.

Secondlie, being a great start from Athens to England, he thought to staie for the aduaantage of a Leape yeere, and had not this yeere leapt with him, I thinke he had not yet leapt hether.

Thirdlie, being arived, he was as long in viewing of London, as hee was in comming to it, not farre differing from Gentlewomen, who are longer a dressing their heads than their whoole bodies.

But now he is come Gentlemen, my request is onelie to bid him welcome: for diuerse there are, not that they mislike the matter, but that they hate the man, that will not sticke to teare Euphues, because they doe envie Lyly: wherein they resemble angrie Dogges, which bite the bone, not him that throweth it, or the cholerike Horse-

To the Gentlemen readers.

rider, who beeing cast from a young Colt, and not daring to kill the horse, went into the Stable to cut the saddle.

These be they that thought Euphues to be drowned, and yet were never troubled with drying of his clothes: but they gess'd as they wished, and I would it had happened as they desired.

They that loath the Fountaines head, wil never drinke
of the little Brookes : they that seeke to poison the fish,
will never eat the spawme: they that like not me, will not
allow anie thing that is mine.

But as the serpent Porphirius, though hee be full of
poysone, yett haunghing no teeth, hurteth none but himselfe :
so the enidies, though they swell with malice till they
burst, yett haunghing no teeth to bite ; I haue no caufe to
feare.

and **One**le myrsure is to you Gentlemen, that if anie thing
be amisse, you pardon it: if well, you defend it: and how-
soeuer it be, you accept it.

Faultes escaped in the Printing, correct with your pens: omitted by my negligence, one slip with patience, committed by ignorance, remit with fauour.

If in euerie part it seeme not alike, you know that it is
not for him that fashioneth the shooe to make the graine
of the leather. with I am I now to say to you and me

Louers when they come into a Garden, some gather
Nettles, some Roses, one Thise, one other Sage, and euerie
one that for his Ladies fauour, that shee fauoureth: in so
much as there is no weede almost but it is worne. If you
Gentlemen doo the like in reading, I shall bee sure all my
discourses shall be regarded, some for the smell, some for

To the Gentlemen Readers.

the smart, all for a kinde of louing smacke : Let euerie
one follow his owne fancie, and saie that is best, which
he liketh best. And so commit euerie mans
delight to his owne choice, and my
selfe to all your curte-
sies.

Yours to vs,
John Lylly.



Topo-Geographische Karte des Deutschen Reichs

21703200 X
exhibit





Euphues & his England.



Vphues having gotten all things necessary for his voyage into England, accom-
panied onelie with Philautus, tooke ship-
ping the first of December, 1579. by our
English Computation: Who as one re-
solved to see that with his eies, which he
had oftentimes heard with his eares, began to use this
perswasion with his friend Philautus, as well to counsell
him how he shoulde behaue himselfe in England, as to com-
fort him being now on the Seas.

As I haue found thee willing to be a fellow in my tra-
uaile, so would I haue thee readie to be a follower of my
counsaile: in the one thou shalt shew thy god will, in the
other manifest thy wisedome: We are now sailing into
an Iland of small compasse, as I gesse by their Maps, but
of great ciuitie as I heare by their manners, which if it
be so, it behoueth vs to be more inquisitiu. of their condi-
tions, than of their Countrie, and more carefull to marke
the natures of their men, than curious to note the situa-
tion of the place. And surelie mee thinketh wee cannot
better bestowe our time on the sea, than in aduise how to
behaue our selues when we come to the shore: for grea-
ter daunger is there to arriu in a straunge Countrie,
where the inhabitants be politike, than to be tossed with
the troublesome waues, where the Marriners be vnskil-
full. Fortune guideth men in the rough sea, but wisedome
ruleth them in a straunge land.

If traualers in this our age, were as warie of their
conditions, as they bee venterous of their bodies, or as
willing to reap profit by their paines, as they are to
indure perill for their pleasure, they woulde either pre-

Euphues and his England.

fer their owne soyle before a straunge land , or good com-
saile before their owne conceit . But as the young schol-
ler in Athens went to heare Demosthenes eloquence at
Corinth, and was intangled with Lais beautie , so most
of our Trauailers which pretend to gette a smacke of
straunge language to sharpen their wittes , are infected
with vanitie in following their willes . Daunger and de-
light grow both vpon one stalle , the Rose and the Can-
ker in one budde, white and blacke are commonlie in one
border. Seing then my good Philautus, that we are not to
conquere wilde beastes by figh, but to conserre with wise
men by policie, we ought to take greater heede that we bee
not intrapped in follie , than feare to be subdued by force.
And heere by the waie it shall not bee amisse , as well to
drue awaie the tediousnesse of time, as to delight our selues
with talke, to rehearse an olde treatise of an auncient Her-
mit, who meeting with a Pilgrime at his Cell, uttered a
straunge and delightfull tale , which if thou Philautus art
disposed to heare, and these present attentiuе to hane, I will
spend some tyme about it , knowing it both fit for vs that be
trauailers to learne wit, and not vnfit for these that be Mer-
chants to get wealth.

Philautus although the stumpe of loue so sicked in his
minde, that he rather wished to heare an Elegie in Ouid,
than the tale of an Hermit : yet was hee willing to lend
his eare to his friend, who had left his heart with his La-
die, for you shall understand, that Philautus having read the
cooling Card which Euphues sent him, sought rather to an-
sweare it, than allowe it . And I doubt not but if Philau-
tus fall into his olde vaine in England, you shall heare of his
new deuice in Italie . And although some shall thinke it im-
pertinent to the Hystorie , they shall not finde it repug-
nant, no more than in one nosegate to set two flowers, or in
one counterfeit two coulours, which bringeth moze delight
than disliking.

Philautus ans wered Euphues in this manner.

My

Euphues and his England.

My good Euphues, I am as willing to heare thy tale, as I am to be pertaker of thy traueil, yet I knowe not how it commeth to passe, that my eies are either heauie against foule weaþer, or my head so drousie against some ill newes, that this tale shall come in god time to bring mee a sleeþe, and then shall I get no harme by the Hermit, though I get no god: the other that were ther in the shippe flocked about Euphues, who began in this manner.

There dwelt sometimes in the Iland Scyrum an auncient Gentleman called Cassander, who as well by his being a long gatherer, as his trade, being a leude vsluer, warod so wealthie, that he was thought to haue almost all the money in that Countrie in his owne Cofers, being both aged and sicklie, found such weaknesse in himselfe, that haþ thought Nature would yeld to death, and whisckie to his diseases. This Gentleman had one onclie sonne, who nothing resenbled the ffather, either in fancie or fauour, which the olde man perceiving, dissembled with him both in nature and honestie, whome he caused to bee called unto his bed side, and the Chamber being boorded, he brake with him in these tearmes.

Callimachus (so was he called) thou art too young to die, and I too olde to liue: yet as Nature must of necesstie paie her debt to death, so must she also shew her denotion to thee, whom I aliuie had to be the confort of mine age, and whom alone I must leauie behind me for to be the onclie mainteiner of all mine honour. If thou couldst as wel conceiue the care of a father, as I can leuell at the nature of a child, or were I as able to vter my affection towards a sonne, as thou oughtest to shew thy dutie to thy fire, then wouldest thou desite my life to iudge my counsell, & I

Euphues and his England.

fer their owne soyle before a straunge laird , or god com-
saile before their owne conceit . But as the young schol-
ler in Athens went to heare Demosthenes eloquence at
Corinth , and was intangled with Lais beautie , so most
of our Trauailers which pretend to gette a smacke of
Straunge language to sharpen their wittes , are infected
with vanitie in following their willes . Daunger and de-
light grow both vpon one stalle , the Rose and the Can-
ker in one budde , white and blacke are commonlie in one
border . Seing then my god Philautus , that we are not to
conquere wilde beastes by figh , but to conferre with wise
men by policie , we ought to take greater heede that we bee
not intrapped in follie , than feare to be subdued by force .
And heere by the wale it shall not bee amisse , as well to
digne awaie the teadiousnesse of time , as to delight our selues
with talke , to rehearse an olde treatise of an auncient Her-
mit , who meeting with a Pilgrime at his Cell , uttered a
Straunge and delightfull tale , which if thou Philautus art
disposed to heare , and these present attentiuie to hant . I will
spend some time about it , knowing it both fit for vs that be
trauailers to learne wit , and not vnfitt for these that be Mer-
chants to get wealth .

Philautus although the stumpes of loue so sticked in his
minde , that he rather wished to heare an Elegie in Ouid ,
than the tale of an Hermit : yet was hee willing to lend
his eare to his friend , who had left his heart with his La-
die , for you shall understand , that Philautus having read the
cooling Card which Euphues sent him , sought rather to an-
swere it , than allowe it . And I doubt not but if Philau-
tus fall into his olde vaine in England , you shall heare of his
newe deuice in Italie . And although some shall thinke it im-
pertinent to the Hystorie , they shall not finde it repug-
nant , no more than in one nosegaie to set two flowers , or in
one countersait two coulours , which bringeth more delight
than disliking .

Philautus answered Euphues in this manner .

My

Euphues and his England.

My good Euphues, I am as willing to heare thy tale, as I am to be pertaker of thy traualle, yet I knowe not how it commeth to passe, that my eies are either heauie against foule weather, or my head so drouisie against some ill newes, that this tale shall come in god time to bring mee a sleepe, and then shall I get no harme by the Hermit, though I get no good: the other that were ther in the shippe flocked about Euphues, who began in this manner.

There dwelt sometimes in the Iland Scyrum an auncient Gentleman called Cassander, who as well by his being a long gatherer, as his trade, being a leude usurer, wares so wealthie, that he was thought to haue almost all the money in that Countrie in his owne Cosers, being both aged and sicklie, found such weaknesse in himselfe, that ha thought Nature would yeld to death, and Phisicke to his diseases. This Gentleman had one onelie sonne, who nothing resembled the Father, either in fancie or fauour, which the olde man perceiving, dissembled with him both in nature and honestie, whome he caused to bee called unto his bed side, and the Chamber being voided, he brake with him in these tearmes.

Callimachus (for so was he called) thou art too young to die, and I too olde to liue: yet as Nature must of necessarie paie her debt to death, so must she also shew her devotion to thee, whom I aliuie had to be the confort of mine age, and whom alone I must leauie behind me for to be the onelie mainteiner of all mine honour. If thou couldst as wel conceiue the care of a father, as I can leuell at the nature of a child, or were I as able to utter my affection towards a sonne, as thou oughtest to shew thy doctrie to thy sone, then wouldest thou desite my life to iudge my counsell, & I

Euphues and his England.

should corrupt thy life to amend thy conditions: yet so tempered, as neither rigor might detract anie thing from affection in me, or feare anie whit from thee in dutie. But seeing my selfe so feble that I cannot liue to be thy guide, I am resolued to gine thee such counsaile as may doe thee god, wherein I shall shew my care, and discharge my dutie.

My god Sonne, thou art to receive by my death wealth, and by my counsaile wisedome, and I would thou wert as willing to imprint the one in thy heart, as thou wilst bee readie to beare the other in thy purse: To be rich is the gift of Fortune, to bee wise, the grace of God. Haue more minde on thy bookes, than on thy bags, more desire of godlinesse than gold, greater affection to die well, than to liue wantonlie.

But as the Cipresse tree, the more it is watered, the more it withereth, and the oftner it is lopped, the sooner it dieth: so vnbridled youth, the more it is also by graue aduice counsailed, or due correction controlled, the sooner it falleth to confusion, hating all reasons that would bring it from follie, as that tree doeth all remedies that shoulde make it fertile.

Alasse Callimachus, when wealth commeth into the handes of youth before they can vse it, then fall they to all disorder that may bee, tedding that with a sorke in one yeere, which was not gathered together with a rake in twentie.

But why discourse I with thee of worldlie affaires, being my selfe going to heauen, here Callimachus, take the keie of yender great barred Chest, where thou shalt finde such store of wealth, that if thou vse it with discretion, thou shalt become the onelie rich man of the wold. Thus turning him on the left side, with a deepe sigh & pitiful grone, gaue vp the ghost.

Callimachus having more minde to looke to the locke, than for a shrowding sheete, the breath beeing scarce out

Euphues and his England.

of his Fathers mouth , and his bodie yet panting with heate, opened the Chest, where he found nothing but a letter written verie faire, sealed vp with his signet of armes, with this superscription.

¶ In finding nothing, thou shalt gaine all things.

Callimachus, although he were abashed at the sight of the emptie Chest, yet hoping this Letter would direct him to the golden Mine, he boldly opened it, the contents whereof followed in these tearmes.

¶ I sedome is great wealth, Sparing is god getting,
¶ Thrift consisteth not in golde, but grace . It is better to die without monie, than to liue without modestie. Put no more clothes on thy backe, than will expell colde: neither amie more meate in thy bellie, than may quench hunger. Use not change in attire, nor varietie in thy diet: the one bringeth pride, the other sursets. Each vaine, boide of pisticie: both costlie, wide of profit.

Goe to bed with the Lambe, and rise with the Larke: Late watching in the night breedeth unquiet: and long sleeping in the daie, vngodliness: flie both, this as unwholesome, that as un honest.

Enter not into bands, no not for thy best friends: he that paieth another mans debt seeketh his owne deacie, it is as rare to see a rich suretie, as a blacke Swanne , and he that lendeth to all that will borrow, sheweth great god will, but little wit. Lend not a pennie without a pawne, for that will bee a god gage to borrow . Be not hastie to marrie: it is better to haue one plough going , than two Cradelles: and more profit to haue a barne filled, than a bedde. But if thou canst not liue chastie, chuse such an one, as may be more commended for humilitie, than beautie. A god hul wife is a great patrimonie: and shee is most honourable, that is most honest. If thou desire to bee olde,

Euphues and his England.

beware of too much Wine: If to bee wealthie, take heede of manie women: If to be rich, shun playing at all games. Long quassing maketh a short life: Fond lust cansest drie bones: and lewde pastimes naked purses. Let the Cooke be thy Phisition, and the Shambles thy Apothecaries shop: He that for euerie qualme will take a receipt, and cannot make two meales unlesse Galen bee his Gods god: shall be sure to make the Phisition rich, and himselfe a begger: his bodie will never bee without diseases, and his purse euer without money.

We not too lauish in giving almes, the charitie of this Countrie, is God helpe thee: and the curtesie, I haue the best Wine in towne for you.

Live in the Countrie, not in the Court, where neither grasse will grow, noz mose cleave to thy heeles.

Thus haile thou, if thou canst vse it, the whole wealth of the world, and he that cannot follow god counsaile, never can get commoditie. I leaue the more than my Father left me, for he dying gaue me great wealth, without care how I might keepe it, and I giue thee god counsaile, with all meanes how to get riches. And no doubt, what so is gotten with wit, will be kept with wariness, & increased with wisedome.

God blesse thee, and I blesse thee: and as I tender thy safetie, so God deale with my soule.

Callimachus was stroken into such a maze at this his fathers last Will, that he had almost lost his former wit: and being in an extreme rage, renting his clothes and tearing his haire, he vttered these words.

So this the nature of a Father to deceiue his sonne, or the part of crabbed age, to delude credulous youth: Is the death bed, which ought to be the end of devotion, become the beginning of deceit? Ah Cassander, friend I cannot tearme thee, seeing thee so vnkinde, and Father I will

Euphues and his England.

will not call thee, whom I finde so vnnaturall.

Who so shall heare of this vngratefulness, will rather lament thy dealing than thy death, and meruaile that a man affected outwardlie with such great grauntie, shoulde inwardlie be infected with so great guile. Shall I then shew the dutie of a childe, when thou hast forgotten the pasture of a Father? No, no, for as the Torch turned downward, is extinguished with the selfe same Ware, which was the cause of his light: so nature tourned to vnkindnesse, is quenched by those meanes it shoulde bee kindled, leauing no braunch of loue where it found no roote of humilitie.

Thou hast carried to thy graue more graie haires, than yeres: and yet more yeres than vertues. Couldst thou under the image of so precise holinesse, harbour the expresse patterne of barbarous crueltie? I see now, that as the Cancer leonest entereth into the white Rose, so corruption doeth easiest crepe into the white head.

Would Callimachus could as well digest thy mallice with patience, as thou didst disguise it with craft, or would I might either burie my care with thy carcasse, or that thou hadst ended thy defame with thy death. But as the hearbe Moly hath a flowre as white as Snow, and a roote as blacke as Inke, so age hath a white head, shewing partie; but a blacke heart, swelling with mischiefe. Whereby I see that olde men are not vnlke unto olde Trees: whose barkes seemeth to be sound, when their bodies are rotten.

I will mourne, not that thou art now dead, but because thou hast liued so long, neither doe I weepe to see thee without breath, but to finde thee without mony. In stead of coine thou hast left me counsaile: O politike olde man! Diddest thou learne by experiance, that an edge can bee aye thing worth if it haue nothing to cut, or that Miners could worke without mittalles, or wisedome shrowe without where-with.

What

Euphues and his England.

What availeth it to be a cunning Lapidarie, and haue no stones: or a skilfull Pilot, and haue no shipp: or a thristie man, and haue no monie: Wisedome hath no mint, Counsell is no coiner. He that in these daies lacketh to get wealth by wit, without friends, is like unto him, that thinketh to buy meat in the market, for honestie, without inoney: which triueth on either side so well, that the one hath a wittie head and an emptie purse, the other a godlie minde, and an emptie bellie.

Yea, such a worlde it is, that Gods can doe nothing without golde, and who of moze might: nor Princes anie thing without giftes, and who of moze Maiestie: nor Philosophers anie thing without guilt, and who of moze wisedome: For as among the Aegyptians, there was no man esteemed happie, that had not a beast full of spots, so amongest vs there is none accounted wise, that hath not his purse full of golde. And haddest thou not loued money so well, thou wouldest never haue lured so warilie, and died so wickedlie, who either burying thy treasure, doest hope to meeke it in Hell, or borrowing it of the Diuell, hast rendered him the whole, the interrest whereof, I feare me, commeth to no lesse than the prise of thy Soule.

But whether art thou carried Callimachus, rage can neither reduce thy Fathers life, nor recouer his treasure. Let it suffice thee that he was unkinde, and thou unfortunate: that he is dead and heareth thee not, that thou art alive and profitest nothing.

But what, did my father thinke, that too much wealth would make me proude, and feared not too great miserie would make me desperate? Whilest he was beginning a fresh to reue his complaints, and reuile his parents, his kinsfolke assembled, who caused him to bryde his lauish tongue, although they meruailed at his pitious tale. For it was well knownen to them all, that Cassander had moze monie than halfe the Countrie, and loued Callimachus better

Euphues and his England.

better than his owne selfe.

Callimachus by the importunitie of his allies, repres-
sed his rage, setting order for all things requisite for his
Fathers Funerals, who being brought with due reue-
rence unto the graue, he returned home, making a shor^t
Inuentorie to his Fathers long Will. And hauing made
ready money of such moueables as were in his house, put
both them and his house into his purse, resoluing now
with himselfe in this extremitie, either with the hazarde
of his labour to gaine wealth, or by misfortune to seeke
death, accounting it as great shame to live without tra-
uaile, as griefe to bee left without treasure, and although
hee were earnestlie intreated, as well by god profers of
gentle perswasions, to weare himselfe from so desolate,
or rather desperate life, hee would not hearken either to
his owne commodities or their counsailes : For seeing
(sayde hee) I am leste heire to all the wold^e, I meane
to execute my authoritie, and to claime my landes in all
places of the world. Who now so rich as Callimachus?
Who hadde as many reuenewes euerie where as in his
owne Countrie. Thus being in a readinesse to depart,
apparailed in all coulours, as one fit for all companies,
and willing to see all Countries, iourneyed thre or
fourre daies verie deuoutlie like a Pilgrime, who stray-
ing out of his path waie, and somewhat wearie, not vsed
to such daie labours, rested himselfe vpon the side of a
Siluer streame, euен almost in the grising of the Eue-
ning, where thinking to steale a nappe, beganne to
close his eyes. As he was thus betwene slumbering
and waking, hee heard one cough piteouslie, which caused
him to start, and seeing no creature, hee searched dily-
gentlie in euerie bush, and vnder euerie shrubbe, at the
last hee lighted on a little Cau^e, where thrusting in his
head, more holde than wise, hee espyed an olde man clad
all in graie, with a head as white as Alabaster, his hoa-
rie beard hanging downe well neare to his knees, with

C.

him.

Euphues and his England.

him no earthly creature, saving onlie a Mouse slæping in a Cats eare.

Duer the fire this god old man sate, leaning his head to looke into a little earthen vessell which stode by him. Callimachus delighted more than abashed at this strange sight, thought to see the manner of his host, before he wold be his guest.

This olde man immeatelie tooke out of his pot certayne rootes, on the which hee fedde hungerlie, having no other drinke than faire water. But that which was most of all to be considered & noted, the Mouse and the Cat fel to their victualls, being such reliques as the old man had left, yea, and that so louinglie, as one would haue thought them both married, iudging the Mouse to be verie wild, or the Cat verie tame.

Callimachus could not refraine laughter to beholde the solemnpe feaste, at the voice whereof the olde man arose, and demanded who was there: vnto whom Callimachus aunswered: Father, one that wilsheth thee both greater cheere, and better seruaunts: vnto whome hee replyed, shoaring vp his eyes, by Jis sonne, I accouint the cheere god which maintaineth health, and the seruaunts honest, whome I finde faithfull. And if thou neither thinke scorne of my companie nor my Cell, enter and welcome, the which offer Callimachus accepted with great thankes, who thought his lodging would be better than his supper.

The next morning the olde man beeing verie inquisitive of Callimachus what he was, where he dwelt, and whether hee woulde, Callimachus discoursed with him in particulars, as before, touching his Fathers death, and despite, against whom he uttered so many bitter & burning wordes, as the olde Hermites eares gloed to heare them, and my tongue woulde blister if I shoulde utter them.

Moreover he added, that he was determined to seeke aduens,

Euphues and his England.

aduentures in straunge lands, and either to fetch the golden flete by trauaile, or sustain the force of fortune by his swre wilfull follie.

Now Philautus, thou shalt understand, that this olde Hermit, which was named also Cassander, was brother to Callimachus father, anduncle to Callimachus, vnto whome Cassander hadde before his death, conueyed the sum of ten thousand pound, to the vse of his sonne in his most extremitie and necessitie, knowing or at the least foreseing, that his young Colt will never beare a white mouth without a hard bridle. Also hee assured himselfe, that his brother so little tendered money, being a professed Hermit, and so much tendered and esteemed Callimachus, being his neare kinsman, as he put no doubt to stand to his devotion.

Cassander this olde Hermit, hearing it to be Callimachus his nephewe, & understanding of the death of his brother, dissembled his griefe, although hee were glad to see things happen out so well, and determined with himself to make a cosin of his young nephewe, vntil he had bought wit with the price of his woe, wherfore he assaied first to staine him from trauaile, and to make some other course more fit for a Gentleman. And to the intent, sayd hee, that I may perswade thee, giue eare to my tale. And this is the tale Philautus that I promised thee, whiche the Hermit sitting now in the Dunne, beganne to vter to Callimachus.

When I was young as thou now art, I never thought to be olde, as now I am, which caused lustie bloud to attempt those things in youth, which aking bones haue repented in age, I had one onelie brother, which also bore my name, being both borne at one time, as twins, but so far disagreeing in nature, as had not as well y respect of y just time, as also the certaintie & assurāce of our mothers

Euphues and his England.

Adelitie, perswaded the worlde we had one Father. It woulde verie hardlie haue beeне thought, that such contrarie dispositions coulde well haue beeне bredde in one wombe, or issued from ones loynes. Yet as out of one and the selfe same roote, commeth as well the wilde Olive, as the swete, and as the Palme Persian Fig-tree beareth as well apples as Figgis: so our Mother thrust into the world at one time, the blossome of grauitie and lightnesse.

We were nursed both with one teate, where my brother sucked a desire of thrist, and I of theft, which evidently sheweth, that as the breath of the lion engendreth as well the Serpent as the Ant, and as the selfe same dew forceth the earth to yeld both the Darnell and Wheat, or the Easterlie winde maketh the blossomes to blast, and the buds to blowe, so one wombe nourisheth contrarie wits, and one milk diuerse manners, which argueth some thing in Nature, I know not what, to be meruailous, I dare not saie monstrous.

As we grew olde in yeres, so began we to bee more opposite in opinions: hee graue, I gamesome: hee studious, I carelesse: he without mirth, and I without moderation.

And verilie had we resembled each other as little in favour, as we did in fancie, or disagreed as much in shape, as we did in sence, I know not what Dedalus wold haue made a Labozinth for such monstres, or what Appelles could haue couloured such mis shapes.

But as the Painter Tamantes could in no way expresse the griefe of Agamemnon, who saue his onelie daughter sacrificed, and therefore drew him with a vaile ouer his face, whereby one might better conceiue his anguish, than hee coulour it: so some Tamantes seeing vs, woulde bee constrained with a Curtaine to shadow that deformitie, which no counterfaite coulde portraine liuelie. But Nature recompenced the dissimilitude of mindes,

with

Euphues and his England.

With a Sympathie of bodies, for we were in all parts one so like the other, that it was hard to distinguish either in speach, countenance, or height, one from the other, sauing that either carried the motion of his minde in his maners, and that the affects of the heart were bewrayed by the eies, which made vs knownen manifestlie. For as two Rubies bee they never so like, yet if they bee brought together, one stayneth the other: so wee beeing close one to the other, it was easilie to imagine by the face, whose vertue deserved most fauor: for I could never see my brother, but his grauitie would make me blush, which caused mee to resemble the Thrush, who never singeth in the companye of the Nightingale. For whilest my brother was in presence, I durst not presume to talke, least his wisdome might haue checked my wildnesse: Much like to Roscius, who was alwaies dumbe when he dined with Cato. Our Father being on his death bed, knew not whom to ordaine his heire, being both of one age: to make both, would breed as he thought vnquiet: to appoint but one, were as he knew iniurie: to diuide equallie, were to haue no heire: to impart more to one than to the other, were parcialitie: to disherit mee of his wealth, whom nature had disherited of wisedome, were against reason, to barre my brother from gold, whom God seemed to indue with grace, were flat impietie: yet calling vs before him, he vttered with watrie eies these words.

Were it not my sonnes, that Nature worketh more
Win mee, than Justice, I shculde disherite the one of
you, who promiseth by his follie to spend all, and leaue
the other nothing, whose wisedome seemeth to purchase
all things. But I well know, that a bitter roote is amended
with a swete graft, and crooked trees proue good
Cannockes, and wilde Grapes make pleasant Wine.
Which perswadeth me, that thou (pointing to mee) wilt
in age repent thy youthlie affections, and learne to die as

Euphues and his England.

well, as thou hast lited wantonlie. As for thee, (laying his hand on my Brothers head) although I see more than commonlie in anie of thy yeres, yet knowing that those that gne theselues to be bookish, are oltentunes so bickish, that they forget thirst: whereby the olde Salve is verifed, that the greatest Clarkes are not the wiest men, who digge still at the roote while others gather the fruit, I am determined to helpe thee for ward, least hauing no shing, thou desire nothing, and so be accounted as no bo die. Hie haring thus said, called for two bagges, the one full of golde, the other stufst with writinges, and calling them both unto vs, sayde this: There my sonnes, diuid all, as betwene you it shall be best agreed, and so rendered vp his ghost with a pittisull grone.

My brother as one that knew his owne god & my humour, gaue me leaue to chuse which bag I liked: at the choice, I made no great curiositie, but snatching the golde let goe the writinges, which were as I knew, Evidences for land, Obligations for debt, too heauie for me to carrie, who determined (as now thou doest Callimachus) to seeke aduentures. My purse now swelting with a tumpanie, I thought to search all countries for a remedie, & sent many golden Angells into euerie quarter of the worlde, which never brought newes again to their maister, being either soared into heauen, where I cannot fetch them, or sunke into hell for pride, where I meane not to followe them. This life I continued the space of xiii. yeres, vntill I had visited and viewed euerie countrie, and was a stranger in mine owne: but finding no treasure to bee wrapped in trauaile, I returned with more vices, than I went forth with pence, yet with so god a grace, as I was able to sinne both by experienre and authoritie, vse training me to the one, and the Countries to the other. There was no crime so barbarous, no murther so bloudie, no oath so blasphemous, no vice so execrable, but that I could readly recite where I learned it, and by rote repeate the peculiар

Euphues and his England.

cular crime of euerie particular Countrie, Citie, Town, Village, House, or Chamber. If I met with one of Crete, I was readie to lie with him so; the whetstone. If with a Grecian, I could dissemble with Synon. I could court it with the Italian, carouse it with the Dutch-man. I lerned all kindes of poisons, yea, and such as were for the Popes holynesse. In Aegypt I worshipped their spotted God at Memphis, in Turkey their Mahomet, in Rome their Mass: which gaue me not onclie a remission for my sins past without penance, but also a commission to sinne euer after without p[re]iudice. There was no fashion but fittid my backe, no fancie but serued my turne. But now my barrell of golde, which pride set abroach, Love began to set a tilt, which in short time rann so on the lees, that the Diuell daunced in the bottome, where he found never a croesse. It were too tedious to utter my whole life in this my Pilgrimage, the remembraunce whereof doth nothing but double my repentance.

Then to grow to an end, I seeing my myrie wasted, my apparell forne, my minde infested with as many vi-
res, as my hodie with diseases, & my hodie with more ma-
ladies, than the Leopard with markes: having nothing
for amends but a few broken languages, which served me
in no more stead, than to set one meate serued in diuerse
dishes: I thought it best to returne into my natvie soyle,
where finding my brother as farre now to excede others
in wealth, as he did me in wit, and that he had gayned
more by thrifte, than I could spend by pride, neither en-
vyed his estate, nor pittied mine owne: but opened the
whole course of my youth, not thinking thereby to recov-
er that of him by request, which I had lost my selfe by
riot. For casting in my minde the miseries of the world,
with the mischiefs of my life, I determined from that un-
to my liues end, to leade a solitarie life in this caue, which
I haue done the tearme of full fortie winters: from
whence, neither the earnest intreatie of my Brother,

Euphues and his England.

nor the vaine pleasures of the world could drawe me,
neither shall anie thing but death.

Then my god Callimachus, record with thy selfe the inconueniences that come by trauailing, when on the Seas euerie storme shal threaten death, and euerie calme a daunger, when either thou shalt be compelled to bryg others as a Pirat, or feare to bee borded of others as a Merchant: when at all times thou must haue the backe of an Asse to beare all, and the snout of a Swine, to saie nothing, thy hand on thy cap, to shew reuerence to euerie rascall, thy purse open to be prodigall to euerie Boore, thy sword in thy sheath, not once daring either to strike or ward, which maketh me thinke, that trauailers are not onelie framed, not to commit iuries, but also to take them. Learne Callimachus of the bird Acanthis, who beeing bred in the thistles, will liue in the thistles, & of the Grasshopper, who being strong of the grasse, will rather die than depart from the grasse. I am of this minde with Homer, shal as the Snaile that crept out of her shel, was turned eststones into a Toad, and thereby was forced to make a stole to sit on, disdaining her owne house: so the Trauailer that stragleth from his owne Countrie, is in short time transformed into so monstrous a shape, that he is faine to alter his mантion with his manners, and to liue where he can, not wher he would. What did Vlisses wish in the middest of his trauailing, but onelie to see the smoake of his owne Chimney? Did not all the Romanes saie, that he that wandered, did nothing else but heape sorowles to his friends, and shame to himselfe: and resembled those that seeking to light a Linke, quenched a lamp, imitating the barbarous Gothes, who thought the rotes in Alexandria, sweeter than the Raisons in Barbarie: In my opinion it is a homelie kinde of dealing, to preferre the curtesie of those he never knew, before the honestie of those among whom he was borne: he that cannot liue with a groate in his owne Countrie, shall never inioie a pennie

Euphues and his England.

pennie in another Nation. Little doest thou know Callimachus, with what woode trauailers are warmed, who must sleepe with their eies open, least they bee slaine in their beddes, and wake with their eies shut, least they be suspected by their lokes: and eate with their mouthes close, least they be poisoned with their meates. Where, if they ware wealthie, they shall be enuied, not loued: If pore, punished, not pittied: If wise, accounted espialles, if foolish, made drudges. Euerie Gentleman will bee their pierre, though they be noble, and euerie peasant their Lord: if they be gentle. He therefore that leaueth his owne house to seeke aduentures, is like the Quaile that forsaketh the Mallowes to eate Hemlocke, or the Flie that shunmeth the Rose, to light in a Cowshard.

No Callimachus, there will no Mosse sticke to the stone of Sisiphus, no grasse hang on the heales of Mercurie, no butter cleave on the bread of a trauailer. For as the Eagle at euerie flight loseth a feather, which maketh her bald in her age: so the Trauailer in euerie Countrie loseth some flece, which maketh him a begger in his youth, buying that with a pound, which he cannot sell againe for a pennie, Repentance. But why goe I about to dissuade thee from that, which I my selfe followed, or to perswade thee to that, which thou thy selfe fliest? My graie haires are lyke vnto a white Frost, thy redde bloud not vnlke vnto hotte fire: so that it cannot bee, that eyther thou shouldest followe my counsaile, or I allow thy conditions: such a quarrell hath there alwaies beeene betwene the graue and the cradle, that he that is young, thinketh the olde man fonde, and the old knoweth the young man to be a foole. But Callimachus, for the fowardnesse I see in thee I must needs loue thee, and for thy fowardnesse, of force counsaile thee, & do in the same sort, as Phcebus did the daring boie Phaeton. Thou goest about a great matter, neither fit for thy yeres being verie young, nor thy profit being left so pore, thou desirest y which thou knowest not,

D.

neither

Euphues and his England.

neither can anie performe that which thou seimest to promise. If thou couet to trauaile Straunge countries, search the Maps, there shalt thou see much, with great pleasure and small paines: if to be conuersant in all Courts, reade histories, wher thou shalt understand both what the men haue bene, and what their manners are, and me thinketh there must be much delight, when there is no daunger. And if thou haue anie care either of the greene bud, which springeth out of the tender stalke, or the timelic fruite, which is to growe of so god a rote, seeke not to kill the one, or hasten the other: but let tyme so wooke, that grafts may be gathered on the tree, rather than stickes to burne. And so I leaue thee, not to thy selfe, but to him that made thee, who guide thee with his grace, whether thou goe, as thou wouldest, or tarrie at home as thou shouldest.

Callimachus obstinate in his fond conceit, was so farre from being perswaded by this olde Hermit, that he rather made it a greater occasion of his pilgrimage, and with an ans were betwæne scorning & reasoning, he replied thus.

Father or friend (I knowe not verie well how to tearinge you) I haue bene as attentive to heare your god discourse, as you were willing to utter it: yet me thinketh you deale meruailously with youth, in seeking by sage counsaile to put graie haires on their chins, before nature hath giuen them almost anie haires on their heads: wherein you haue gone so farre, that in my opinion, your labour had bene better spent, in travailing where you haue not liued, than in talking where you cannot bee belieued. You haue bene a trauailer, and tasted nothing but sorwr, therefore whosoever trauaileth, shall eate of the same sauce: an Argument it is, that your fortune was ill, not that others should be as bad, and a warning to make you wise, not a warning to prone others vnfotunate. Shall a souldier that hath receiued a skarre in the battaile, give out that all warriours shall be maymed: Or the Merchant that hath lost by the Seas, bee

Euphues and his England

a cause that no other shoulde venture, or a trauailler that hath sustained harme by sinister fortune, or ben infected by his owne follie, disswade all Gentlemen to rest at their owne homet, till they come to their long home: Why then let all men abstaine from wine, because it made Alexander tipsie, let no man loue a woman, for that Tarquino was bannished: let not a wise man plaine at all, for that a sole hath lost all: which in my minde would make such melodye, that we shoulde be inforced to leaue things that were best, for fears they may be bad, and that were as fonde, as not to cut ones meate with that knife, that another hath cut his finger. Things are not to be iudged by the euent, but by the end, nor trauailing to be condemned by yours, or manies unluckie successe, but by the common and most approued wisdome of those that can better shew what it is than I, and will better speake of it than you doe.

Where you alleadge Ulysses, that he desired nothing so much, as to see the smoake of Ithaca, it was not because he loued not to trauaile, but that he longed to see his wife after his trauaile: and greater commendation brought his trauaile to him than his wit: the one taught but to speake, the other what he shoulde speake. And in this you turne the point of your owne bodkin into your own bosome. Ulysses was no lesse estaimed for knowledge he had of other Countries, than for the reuenerwes he had in his owne, and where in the end you seeme to refer me to the viewing of Maps, I was never of that minde, to make my ship in a Painters shop: which is lyke those, who haue great skill in a wooden globe, but never behold the Skie. And he that seeketh to be a cunning trauailler by seeing the Maps, and an expert Astronomer by turning the Globe, may bee an Apprentice for Appelles, but no Page for Ulysses.

Another reason you bring, that trauailing is costlie, I speake for my selfe: Hee that hath little to spende,

D.it.

bath

Euphues and his England.

hath not much to loose, & he that hath nothing in his owne
Countrie, canid haue lesse in anie.

Would you haue me spend the floure of my youth, as
you do the withered race of your age? can the faire bloud
of youth crepe into the ground, as it were frost bitten?
No fother hermit, I am of Alexanders minde, if ther were
as many worlcs as there be Cities in the world, I would
neuer leaue vntil I had seene all the worlcs, & each citie
in euerie worl. Therefore to be shor, nothing shall alter
my minde, neither pennie, nor Pater noster.

This olde man seeing him so resolute, resolved to let
him depart, and gaue hym this farewell.

My good sonne, though thou wylt not suffer mee to per-
swade thee, yet shalt thou not let mee to pittie thee:
yea, and to praie for thee: but the time wyl come, when
comming home by weeping crosse, thou shalt confesse that
it is better to be at home in the case of an Hermit, than
abroade in the Court of an Imperour, and that a cruse
with quietnesse, shall be better than Quailes with vnrest.
And to the end thou maist proue my sayings as true, as
I know thy selfe to be wilfull, take the paines to returne
to this pore Cell, where thy fare shall be amended, if
thou amend thy fault, and so farewell.

Callimachus curteouslie toke his leaue, and went his
waie: but we wyl not leaue him till we haue hym againe
at the Cell, where we found him.

Now Philautus and Gentlemen all, suppose that Cal-
limachus had as ill fortune as euer had anie, his minde
infected with his bodie, his time consumed with his trea-
sure: nothing wonne, but that hee cannot loose though
hee woulde, Miserie. You must imagine (because it were
too long to tell all his tourney) that hee was dea sicke,
(as thou beginnest to be Philautus) that hee hardlie esca-
ped death, that hee indured hunger and colde, heate without
drinke, that hee was intangled with women, entrapped,
deceiv-

Euphues and his England.

deceived, that euerie stoole he late on, was penilesse bench, that his roabes were rags, that he had as much neede of a Chirurgion as a Phisition, and that thus he came home to the Cell, and with shame and sorrow began to saie as followeth.

E finde too late, yet at length, that in age there is a certaine foresight, which youth cannot search, and of a kinde of experience, vnto which vnripened yeres can not come, so that I must of necessitie confesse, that youth neuer raineth well, but when age holdeth the bridle (you see my good father) what I would saie by outward shew, and I neede not tell what I haue tried, because before you tolde me I shold finde it: this I saie, that whatsoeuer miserie happened either to you or anie, the same hath chaunced to mee alone, I can saie no more, I haue tried no lesse.

The olde Hermit glad to see this ragged Colt returned, yet grieved to see him so tormented, thought not to adde lower wordes to augment his sharpe woes, but taking hym by the hand, and sitting downe, began after a solemayne manner from the beginning to the end, to discourse with him of his fathers affaires, euen after the sort that I before rehearsed, and delivered vnto him his money, thinking now that miserie would make hym thristie, desiring also that as well for the honour of his Fathers house, as his owne credit, he would returne againe to the Iland, and there bee a comfort to his friendes, and a releife to his poore neighbours, which would be more worth than his wealth, and a fulfilling of his Fathers last Will.

Callimachus not a little pleased with this tale, & I think not much displeased with the golde, gaue such thankes, as to such a friend appertained, and following the counsayle of his Uncle, which euer after he obeyed as a commandement, he came to his owne house, liued long with

Euphues and his England.

great wealth, and as much worship as anie one in Sey-
rum, & whether he be now living I know not, but whe-
ther he be oz no, it skilleth not.

Now Philautus, I haue told this tale to this end, nos
that I thinke trauailing to be ill, if it be vsed well, but y
such aduise bee taken, that the horse carrie not his owne
bridle, nor youth rule himselfe in his owne concites. Be-
sides that, such places are to be chosen, wherein to inha-
bite, as are as commendable for vertue, as buildinges :
where the manners are moxe to be marked, than the men-
sene. And this was my whole drift, either never so tra-
uaile, oz so to trauaile, as although my purse be weake-
ned, the minde may be strengthned. For not he that hath
seen most Countries is most to be esteemed, but hee that
learned best conditions : for not so much are the situua-
tion of the places to be noted, as the vertues of the per-
sons. Which is contrarie to the common practise of our
trauailers, who goe either for gaine, and returne without
knowledge, or for fashion sake, & come home without pie-
tie, whose estates are as much to be lamented, as their fol-
lies are to bee laughed at : this causeth youth to spende
their golden time, without either praise oz profit, preten-
ding a desire of learning, when they onelie follow loyfe-
ring. But I hope our trauaile shall be better employed,
seeing vertue is the white we shot at, not vanitie, neither
the English tongue (which as I haue heard is almost bar-
barous) but the English manners, which as I thinke, are
most precise. And to thee Philautus I begin to addresse my
speach, having made an end of my Hermits tale, & if these
few precepts I give thee be obserued, then doubt not, but
we both shal learne that we best like. And these they are,

Att thy comming into England, bee not too inquisitiue
of newes, neither curious in matters of state: in assem-
blies aske no questions, either concerning manners, oz
men. Be not lauish of thy tongue, either in causes of
waight

Euphues and his England.

Waight, least thou shew thy selfe an espiall, or in wanton talke, least thou proue thy selfe a scole.

It is the nature of that Countrie to list strangers: euerie one that shaketh thee by the hand, is not ioyned to thee in heart. They thinke Italians wanton, and Grecians subtle: they will trust neither, they are so incredulous: but undermine both, they are so wise. Be not quarrellous for euerie light occasion, they are impatient in their anger of anie equall, readie to revenge an iniurie, but never wont to profer anie: they never fight without prouoking, & once prouoked, they never cease. Beware thou fall not into the snares of loue, the women there are wise, the men craftie: they will gather loue by thy looks, and picke thy minde out of thy hands. It shall bee there better to heare what they saie, than to speake what thou thinkest: they haue long eares and short tonges, quicke to heare, and slow to vtter: broad eies, and light fingers, readie to espie and apt to strike. Cuerte straunger is a marke for them to shote at: yet this must I saie, which in no Countrie I can tell the like, that it is as seldom to see a stranger abused there, as it is rare to see anie wel vsed else where: yet presume not too much of the curtesies of those, for they differ in nature, some are hot, some colde, one simple, another wilie, yet if thou vsle few wordes, and faire speeches, thou shalt commaund anie thing thou standest in naede off.

Touching the scituacion of the soile, I haue read in my studie, which I partlie beleue (hauing no worse authour than Cesar) yet at my comming, when I shall conferre the things I see, with those I haue read, I will iudge accordinglie. And this haue I heard, that the inner part of Britaine is inhabited by such as were borne & bred in the Isle, and the Sea coast by such haue passed thether out of Belgicke to search bootes and to make warre. The countrie is meruailouslie replenished with people, and there bee many buildings, almost lyke in fashyon to the buildings of Gallia, there is great store of Cattell, the coines

they

Euphues and his England.

they vse, is either of Brasse, or else ringes of yron, used at a certaine waight in stead of money. In the inner parts of the Realme groweth Tinne, and in the Sea Coast groweth yron. The Brasse that they occupie is brought in from beyond sea. The aire is more temperate in those places, than in Fraunce, and the colde lesser. The Iland is in fashion thre cornered, whereof one side is towardes Fraunce, the one corner of this side which is Kent, where for the most part Shippes arive out of Fraunce, is in the East, and the other neathermore is toward the South: This side containeth about ffe hundred miles. Another side lyeth toward Spaine, and the Sunne going downe, on the which side is Ireland, lesse than Britaine, as is supposed, by the one halfe: but the cut betweene them is like the distance that is betweene Fraunce and Britaine. In the midst of this course is an Iland called Man: the length of this side is, (according to the opinion of the Inhabiters) seuen hundred miles. The third side is Northward, and against it lieth no land, but the point of that side butteth most vpon Germanie. This they esteeme to be eight hundred miles long: & so the circuit of the whole Iland, is two thousand miles. Of all the Inhabitants of this Isle, the Kentishmen are the civilest, the which Countrie marcheth altogether vpon the sea, and differeth not greatly from the maner of Fraunce. They that dwell more in the heart of the Realme, sow corne, but liue by milke & flesh, and cloath themselues in Leather. All the Britaines doe die themselues with Woad, which setteth a blewisch colour vpon them, and maketh them more terrible to beholde in battaile. They weare their haire long, & shawe all partes of their bodie, sauing the head and the vpper lip. Diuerse other vses and customes among them, as I haue read Philautus: But whether these be true or no, I will not saie: for me thinketh an Iland so well gouerned in peace then, and so famous in victories, so fertile in all respects, so wholesome and populous, must needes

Euphues and his England.

in the feareme of a thousand yeres bee much better, and I beleue we shall finde it such, as we never read the like of anie, vntill we arive there, we wil suspend our iudgements: yet doe I meane at our returne from thence, to drawe the whole description of the land, the customes, the nature of the people, the state, the gouernment, & whatsoeuer deserueth either meruaile or commendation.

Philautus not accustomed to those narrow Seas, was more readie to tell what wood the shipp was made of, than to ans were to Euphues discourse: yet betwene waking & winking, as one halfe sick, and somewhat sleepie, it came in his braines, ans wered thus.

In faith Euphues thou hast tolde a long tale, the beginning I haue forgotten, the middle I understand not, and the end hangeth not together: therefore I cannot repeate it as I woulde, or delight in it as I ought: yet if at our arriall thou wilt renue thy tale, I will rub my memorie: in the meane season, would I were either again in Italie, or now in England: I cannot brooke these seas, which prouoke my stomacke soze. I haue an appetite, it were best for me to take a nap, for eueris word is brought forth with a nod.

Euphues replied, I cannot tell Philautus whether the Sea make thee sick, or thee that was borne of the Sea: if the first, thou hast a queasie stomacke: if the latter, a wanton desire. I well beleue thou remembrest nothing that may doe thee god, nor forgetteth anie thing, which can do thee harme, making more of a soze than a plaister, and wishing rather to bee cursed than cured, wherein thou agrest with those, which hauing taken a surfeit, seek the meanes rather to sleepe than purge, or those that hauing the greene sicknesse, and are brought to deaths doze, follow their owne humour, and refuse the Phisitions remedie. And such Philautus is thy disease, who pining in thine owne follie, chosest rather to perish in loue, than to liue in wisedome, but whatsoeuer bee the

E. cause,

Euphues and his England.

cause, I wish the effect may ans were my friendlie care; then dubtlesse thou shalt neither die beeing sea sick, or doate being loue sick, I would the sea could as wel purge thy mind of sond conceits, as thy bodie of grose humors. Thus ending, Philautus againe began to vrge.

Without doubt Euphues thou doest me great wrong, in seeking a skar in a smooth skin, thinking to stop a vain wher none is opened, and to cast loue in my teeth, which I haue alreadie spit out of my mouth, which I must needes thinke procedeth rather for lacke of matter, than anie god meaning, else wouldest thou never harp on that string which is burst in my heart, & yet euer sounding in thy eares. Thou art like those that procure one to take Phisick before he be sick, and to applie a searcloth to his bodie when he feleth no ach, or a vomit for his surfeit, when his stomacke his emptie. If euer I fall to mine old bias, I must put thee in the fault y talkes of it, seeing thou didst put me in the minde to thinke of it, whereby thou seemest to blowe the coale which thou wouldest quench, setting a tene edge, where thou destrest to a haue a sharp point, imping a feather to make me slie, where thou ough- test rather to cut my wing for feare of soaring.

Lucilla is dead, and she vpon whom I gesse thou ha-pest, is forgotten, the one not to be redēmed, the other not to be thought on. Then god Euphues wryng not a horse on the withers with a false saddle, neither imagine what I am by my thoughts, but by mine swne doings: so shalt thou haue me both willing to follow god counsaile, and able heereaster to giue thee comfort. And so I rest halse sleepie with the seas.

With this ans were Euphues held himselfe content, but as much wearied with talke as the other was with trauaile, made a pillow of his hand, and there let them both sleepe their fill, and dreame with their fantasies, vntill either a storne cause them to wake, or their harde beds, or their iourneies end.

Thus

Euphues and his England.

Thus for the space of an eight weekes Euphues & Philautus sailed on the seas, from their first shipping, between whom diuerte speaches were vttered, whiche to recite were nothing necessarie in this place, and weighing the circumstances scarce expedient: what tempests they endured, what straunge sight in the Element, what monstrous fishes were seene, how often they were in daunger of drowning, in feare of boording, how wearie, how sicke, how angrie, it were tedious to write, for that whosoeuer hath read of trauailing, or hath himselfe vsed it, can sufficientlie gesse what is to be sayd. And thus I leaue to the iudgement of those that in the like iourney haue spent their time from Naples to England, for if I should faine more than others haue tried, I might bee thought too poetical, if lesse, partiall. Therefore I omit the wonders, the rockes, the marks, the goulfes, and whatsocuer they passed or saw, least I should trouble diuerte with things they know, or may shame my selfe with things I know not. Let this suffice, that they are safelie come within a riue of Douer, whiche the maister espying, with a cheeresfull voice waking them, began to utter these wordes vnto them.

Entlemen and friendes, the longest Summers daie hath his euening. Vlysses arriueth at last, and rough windes in time bring the Ship to safe Road. We are now within fourre houres sailing of the Hauen, and as you will thinke, of an earthlie Heauen. Wonder white Cliffes which easilie you may perceiue, are Douer hills, wherevnto is adioyning a strong and famous Castle, into the which Iulius Cæsar did enter, where you shal view many goodlie monuments, both straunge and auncient. Therefore pull vp your hearts, this merrie wind wil immediatlie bring vs to an easie baite.

Philautus was glad hee slept so long, and was alwaies in so god tyme, beeing as wearie of the Seas, as he

Euphues and his England.

that never bled them. Euphues not sorrowful of this god newes, began to shake his eares, and was sone appairled. To make short, the windes were so favourable, the Marriners so skilfull, the waie so short, that I feare mē they will land, before I can describe the manner how, and therefore suppose them nowe in Douer Towne, in the noble Isle of England, somewhat benighfed, and more apt to sleepe than sup, yet for manners sake they enterained their Maister, and the rest of the Merchants & Mariners, where hauing in due time both recorded their trauailes past, and ended their repast, euerie one went to his lodging, where I will leauē them soundie sleeping, vntil the next daie.

The next daie they spent in viewing the Castell of Douer, the Pire, the Clifffes, the Roade, and Towne, receiuing as much pleasure by the sight of auncient monumēnts, as by their curteous entertainment, no lesse praising the persons for their good mindes, than the place for their goodlie buildings: & in this sort they refreshed themselves thre or fourē dayes, vntill they had digested the seas, & recovered againe their healths, yet so warily they behaued themselues, as they were never heard, either to enquire of anie news, or point at anie fortresse, beholding the bulwarkes with a slight and carelesse regard, but the other places of peace with admiration. Follie it were to shew what they saue, seeing heereafter in the description of England, it shall most manifestlie appeare. But I wil set the forward in their iourney, where now within these two houres we shall finde them in Canterburie.

Tranailing thus like two Pilgrimes, they thought it most necessarie to direct their steppes toward London, which they heard was the most roiall seate of the Queene of England. But first they came to Canterburie, an olde Citie, somewhat decayed, yet beautifull to dehalde, most famous for a Cathedrall Church, the verie Maiestie whereof stroke them into a maze, where they

Euphues and his England.

They sawe many monumenter, & heard tel of greater than either they euer sawe, or easilie could beleue. After they had gone long, seeing themselves almost benighted, determined to make the next house their Inne, and espying in their waie euен at hand, a verie pleasant garden, drew neare, where they sawe a comelic olde man, as busie as a Bee, among his Bees, whose countenance bewrayed his conditions: this auncient Father, Euphues greeted in this manner.

Father, if the cortesie of England be answerable to the custome of Pilgrimes, then will the nature of the Countrie excuse the boldnesse of straungers: our request is to haue such entertainment beeing almost tired with trauaile, not as diuerse haue for acquaintance, but as all men haue for their money, which cortesie if you graunt, we will euer remaine in your debt, although euerie waie discharge our due: & rather we are importunate, for that we are no lesse delighted with the pleasures of your garden, than the sight of your grauitie. Unto whom the olde man said.

Gentlemen, you are no lesse I perceive by your manners, & you can be no more being but men, I am neither so vncurteous to mislike your request, nor so suspitious to mistrust your truthe, although it bee no lesse perillous to be secure, than peevish to be curious. I keepe no victualling, yet is my house an Inne, & I am host for euerie honest man, so farre as they with cortesie will, and I may with abilitie. Your entertainment shall bee as small for cheere, as your acquaintance is for time, yet in my house, you may happilie find some one thing cleanlie, nothing courtlie: for that wisedome prouideth things necessarie, not superfluous: & age seeketh rather a Modicum for sustenance, than feasts for surfeits. But vntill some thing may be made readie, might I be so bolde as enquire

Euphues and his England.

your names, countries, and the cause of your pilgrimage, wherein if I shall be moxe inquisitive that I ought, let my rude birth satissie my holde request, which I will not vrge as one importunate (I might saie) impudent.

Euphues seeing this faterlie and friendlie Sire (whom we will name Fide) to haue no losse inward curtesie, than outward comelinesse, conieaured (as well he might) that the proffer of his bountie noted the noblenesse of his birth, being well assured, that as no Thersitas could bee transformed into Vlysses, so no Alexander could bee couched in Damocles. Thinking therfore now with mozs care and aduisednesse to temper his talkie, least either hee might seeme foolish or curious, he ans wered him in these tearines.

Good Sir, you haue bound vs vnto you with a double chaine, the one in pardoning our presumption, y other in graunting our petition. Which great and vndeserved kindnesse, though we cannot requite with the like, yet if occasion shall serue, you shall finde vs hereafter as willing to make amendes, as we are nowe readie to give thanks. Touching your demands, we are not so vnwise to mislike them, or so vngratefull to denie them, least in concealing our names, it might be thought for some trespass, and couering our pretence, we might be suspected of treason. Know you then sir, y this Gentleman my fellow is called Philautus, I Euphues: he an Italian, I a Grecian, both sworne friends by iust triall, both Pilgrimes by free will. Concerning the cause of our comming into this Iland, it was onlie to giew our eies to our eares, that wee might iustifie those things by sight, which wee haue oftentimes with incredible admiration understande by hearing: to wit, the rare qualities as well of the bodis as the mind, of your most deade Soueraigne, & Queen, the brute of y which, hath filled euerie corner of y world, insomuch, as there is nothing that moueth either more matter.

Euphues and his England.

walter or more meruaille, than her excellent Maestie, which Fame when we sawe without comparison, & almost aboue credit, we determined to spend some part of our time and treasure in the English Court, where if I could finde the report but to be true in halfe, wee shoulde not onelie thinke our monie and trauaile well employed, but returned with interest more than infinit. This is the onelie end of our comming, which we are nothing fearefull to vtter, trusting as wel to the curtesie of your countrie, as to the equitie of our cause.

Touching the Court, if you can giue vs anie instructions, we shall thinke the euening well spent: which procuring our delight, may no waie worke our disliking.

Gentlemen (answered this olde man) if because I entaine you, you seek to vndermune me, you offer me great discutesie: you must needs thinke me very simple, or your selues verie subtil, if vpon so small acquaintance I should answe to such demaunds, as are neither for me to vtter being a subiect, nor for you to know being strangers. I keepe hives for Bees, not houses for busie bodies, (pardon me Gentlemen, you haue moued my patience,) & more welcome shall a waspe be to my honie, than a priuie enimie to my house. If the rare reporte of my most gratiouse Ladie, haue brought you hether, mee shinketh you haue done verie ill, to chuse such a house to confirme your minds, as seemeth more like a prison than a pallaice, wherby in my opinion, you meane to derogate from the worthinesse of the person by the vilenesse of the place, which argueth your pretences to sauour of mallice more than honest meaning.

They vse to consult of Ioue, in the Capitoll: of Cæsar, in the Senate: of our noble Queene, in her owne Court. Besides that, Alexander must be painted of none but Appelles, nor engrauen of anie but Lysippus, nor our Elizabeth set forth of euerie one that would

Euphues and his England.

would in vertue, which are all, but of those that can in
skill, which are few: so farre hath nature overcome Arte,
and Grace Eloquence, that the Painter draweth a baile
ouer that he cannot shadown, and the Painter holdeth a
paper in his hand, so that he cannot better. But whether
am I wandering, rapt farther by devotion, than I can
wade through with discretion. Cease then Gentlemen, &
know this, that an English man learneth to speake of
men, and to holde his peace of the Gods. Enquire no far-
ther than besemeth you, least you heare that which can-
not like you. But if you think the time long before your
repaſt, I will finde ſome talkie, which ſhall breed your de-
light, touching my Bees.

And heere Euphues brake him off, and replied, though
not as bitterlie as he woud, yet as roundlie as he durſt,
in this manner.

We are not a little ſorrie Sir, not that we haue opened
our mindes, but that we are taken amisse, and when we
meant to well, to be intreated ſo ill: hauing talked of no
one thing, unleſſe it bee of god will towards you, whom
we reverencie for age, of vertue toward your Soueraign,
whom we meruallled at for vertue; which god meaning
of ours, miſconſtrued by you, hath breed ſuch a diſtempe-
rature in our heads, that we are fearefull to praife her,
whom all the world extolleth: & ſuſpicioius to truſt you,
whom aboue anie in the world we loued. And wheras
your greatest arguement is, the basenesſe of your house,
me thinketh that maketh moſt againſt you. Cæſar never
reloyced moſe, than when he heard that they talked of his
valiant explots in ſimplē cottages, alleadging this, that
a bright Sun shineth in euerie corner, which maketh not
the beames worse, but the place better: when (as I reme-
ber) Aegentilias ſome was ſet at the lower end of the ta-
ble, and one taſt it in his teeth as a ſhame, he anſwered:
This is the uppē end where I ſit, ſo it is not the place
that maketh the person, but the person that maketh
the

Euphues and his England.

the place honurable. When it was tolde Alexander that he was much praised of a Miller, I am glad quoth hee, that there is not so much as a Miller but loueth Alexander. Among other fables, I call to my remembrance one not long, but apt, and as simple as it is, so fit it is, that I cannot omit it for the opportunitie of the time, though I might ouer-leape it for the basenesse of the matter. When all the birds were appointed to mete, to talke of the Eagle, there was great contention at whose nest they shuld assemble, euerie one willing to haue it at his owne home, one preferring the nobilitie of his birth, another the statelinesse of his building: some would haue it for one qualitie, some for another: at the last the Swallowe sayd, they shoud come to his nest, beeing commonlie of filth, whiche all the birdes disdaining, sayde: Why thy house is nothing else but durt, and therefore, aunswered the Swallow, would I haue talke there of the Eagle: for being the basest, the name of an Eagle will make it the greatest. And so god Father may I sake of thy Cottage, whiche thou seemest to account of so honarie, that mouing but speach of thy soueraigne, it will be more like a Court than a cabbin, and of a prison, the name of Elizabeth will make it a pallacie.

The Image of a Prince stamp't in Copper, goeth as currant: as a Crowe may crye Ave Caesar without anie rebuke.

The name of a Prince is like the sweete dewe, whiche falleth as well vpon lowe shrubbes, as high Trees, and resembleth a true glasse, wherein the poore may see their faces with the rich: or a cleere streame, wherein all may drinke that are drye, not they onelie that are wealthe.

Where you adde, that we should feare to moue anie occasion touching talke of so noble a Prince, truelie our reverence taketh away the feare of suspition.

The Lambe feareth not the Lion, but the Wolfe: the

Euphues and his England.

Partridgē dreadeth not the Eagle, but the Hawke: a trus-
and faithfull heart standeth more in awe of his superie-
our whom he loueth for feare, than of his Prince whom
he feareth for loue. A clere conscience needeth no er-
cuse, nor feareth anie accusation. Lastlie, you conclude,
that neyther arte nor heart can so set forth your noble
Queene, as shē deserueth. I graunt it, and reioyce at it,
and that is the cause of our comming to see her, whome
none canne sufficientlie commend: and yet doeth it
not followe, that because we cannot give her as much
as shē is worthie of, therefore we should not owe her a-
nien. But in this we will imitatate the olde Painters in
Greece, who drawing in their Tables the portraiture
of Iuppiter, were euerie houre mending it, but durst ne-
ver finish it. And beeing demaunded why they begannes
that which they could not end, they aunswere, in that
we shew him to bee Iuppiter, whome euerie one maye
beginne to paint, but none canne perfect. In the lyke
manner meane we to drawe in part the praises of her
whome we cannot throughlie portraie, and in that we
signifie her to bee Elizabeth. Who info; reth curie man
to doe as much as he can, when in respect of her perfec-
tion, it is nothing. For as he that beholdeth the Sunnes
steadfastlie, thinking thereby to describe it more perfect-
lie, hath his eies so dazeled, that hee can discerne nothing,
so fareth it with those that seeke meuwilouslie to praise
those that are without the compasse of their iudgements,
and all comparison, that the more that they desire, the less
they discerne, and the neerer they thinke themselues in
good will, the farther they finde themselues off in wise-
dome, thinking to measure that by an inch, whiche they
cannot reach with the ell. And yet Father, it can bee ney-
ther hurtfull to you, nor hatefull to your Prince, to heare
the commendation of a straunger, or to aunswere his
honest request, who will wish in heart no lesse glorie
to her than you doe, although they can wish no more.

And

Euphues and his England.

And therefore me thinketh you haue offered a little dis-
courtesie, not to auns were vs, and to suspect vs great
iniurie: having neither might to attempte anie thing
which may doe you harme, nor mallice to reuenge, where
we finde helpe. For mine owne parte this I late, and for
my friend present, the like I dare sweare, howe boldlie
I cannot tell, howe trulie I knowe: that there is not a
nie one, whether haue bee bound by benefite or dutie, or
both: whether linked by zeale, or time, or bloud, or all:
that more humblie reverenceth her Maiestie, or meruai-
leth at her wisedome, or prayeth for her long prosperous
and glorious raigne than we: then whom we acknow-
ledge, none more simple, and yet dare auowe, none more
faithfull. Which we speake not to get service by flatter-
rie, but to acquire our selues of suspition, by faith: which
is all that either a Prince can desire of his subiect, or a
vassall yeld to his Soueraigne, and that which we owe
to your Queene, and all others should offer, that either
for feare of punishment dare not offend, or for loue of
verte will not.

Here olde Fidus interrupting young Euphues, being
almost induced by his talke to auns were his request, yet
as one neither too credulous, nor altogether mistrustfull,
he replied as a friend, and so wiselie as he glaunced from
the marke Euphues shot at, and hit at the last the white
which Philautus set vp, as shall appeare hereafter. And
thus he began.

MY sonnes (mine age giueth me the priuiledge of
that terme, and your honesties cannot refuse it) you
are too young to understand matters of State, and
were you elder to knowe them, it were not for your
estates. And therefore me thinketh the time were but
lost, in pulling Hercules shoo vpon an Infants foote,
or in setting Atlas burthen on a childes shoulders, or to
bruse your backes with the burthen of a whole King-

Euphues and his England.

domie, which I speake not , that either I mistrust you, (for your replie hath fullie resolued that feare) or that I mallice you (for my god will may clære me of that fault) or that I dread your might (for your small power cannot bring me into such a follie) but that I haue lerned by ex-
perience, that to reason of Kings or Princes, hath euer
bene much misliked of the wise, though much desired of
scole, especiallie where olde men which should be at their
beads, be too busie with the Court: and young men which
shuld follow their booke, be too inquisitiue in the affaires
of Princes. We shold not looke at that we cannot reach,
nor long for that we shold not haue : things aboue vs,
are not for vs, and therefore are Princes placed vnder the
Gods, that they shold not see what they doe, and we vnder
Princes y^e we might not enquire what they doe. But
as the swish Eagle that seeing the Sunne, coueteth to
build her nest in the Sunne, so fond youth, which view-
ing the glorie and glorioussnelle of the Court, longeth to
know the secrets of the Court. But as the Eagle burn-
eth out her eyes with that proude lust : so doth youth
breake his heart with that peccyish conceit. And as Satyrus
not knowing what fire was, woulde needes embrase it,
and was burned : so these fond Satiri not vnderstanding
what a Prince is, run boldlie to meddle in those matters
which they know not, and so feare worshilie the heat they
would not . And therefore god Euphues and Philautus,
content your selues in this , that to be curious in things
you shoulde not enquire off , if you knowe them, they
appertaine not vnto you, if you knewe them not, they
cannot hinder you. And let Appelles answere to Alex-
ander, bee an excuse for mee . When Alexander woulde
needes come to Appelles shopp and paint, Appelles plas-
ted him at his backe , who going to his owne worke,
did not so much as cast an eis backe , to see Alexander
deuises, which beeing well marked, Alexander sayd thus
vnto him : Art not thou a curning Painter, and wile
thou

Euphues and his England.

thou not overlooke my picture, & tell me wherein I haue done well, and wherin ill, whom he ans wered wisely, yet merilie: In faith D king, it is not for Appelles to enquire what Alexander hath done, neither if he shew it me, to judge how it is done, and therfore did I set your maiestie at my backe, that I might not glaunce towards a Kings work, and that you looking ouer my head, might see mine, for Appelles shadowes are to be seene of Alexander, but not Alexanders of Appelles. So ought we Euphues to frame our selues in all our actions & deuises, as though the king stood ouer vs to behold vs, and not to looke what the king doth behinde vs. For whatsoeuer he painteth it is for his pleasure, & we must thinke for our profit: for Appelles had his reward, though he sawe not the worke.

I haue heard of a Magnifico in Millaine (and I thinke Philautus you being an Italian doe remember it,) who hearing his sonne inquisitiue of the Emperours life and demeanour, reprehended him sharplie, saying: that it seemed not one of his house, to enquire how an Emperour liued, vniuersallie he himselfe were an Emperour: for that the behauour and vsage of so honourable personages are not to be called in question of every one that doubteth, but of such as are their equalls.

Alexander being commanded of Phillip his father, to wrastle in the games of Olympia, ans wered he woulde, if there were a king to striue with him: whereby I haue noted (that others seeme to inforce) that as kings pastunes are no plaies for euerie one: so their secrets, their counsailes, their dealings are not to bee either scanned or enquired off, anie waie, vniuersallie of those that are in the lyke place, or serue the like person.

I cannot tell whether it be a Canterbury tale, or a Fable in Aesope, but pretie it is, (and true in my minde) That the Foxe and the Voulfe going both a fitching for food, thought it best to see whether the Lion were a sleepe or awake, least beeing too bolde, they should spedde

Euphues and his England.

too bad. The Fore entering into the Kings den(a king I call the Lyon) brought worde to the Woulfe, that hee was a sleepe, and went himselfe to his owne kennell, the Woulfe desirous to search in the Lyons denne, that hee might espie some fault, or steale some pracie, entered boldlie, whom the Lyon caught in his pawes, & asked what he would? The sillie Woulfe (an vnapt tearme for a wolfe, yet fit, being in a Lions hands) aunswered, that vnderstanding by the Fore, hee was a sleepe, hee thought hee might be at libertie to suruey his lodging: vnto whom the princelie Lion, with great disdaine, though little dispise, (for that there can be no emme in a king) said thus: Doest thou thinke that a Lion thy Prince and gouernour, can sleepe, though he winke, or darest thou enquire, whether he winke or wake? The Fore had more craft than thou, and thou more courage (courage I will not saie, but boldnesse: and boldnesse is too god, I may saie desperatenesse) but you shall both well knowe, and to your grieses sake, that neither the wilnesse of the Fore, nor the wildnesse of the Woulfe, ought either to see or to aske, whether the Lyon either sleepe or wake, be at home or abroade, dead or aliue. For this is sufficient for you to know, that there is a Lion, not where he is, or what he doth. In like manner Euphues, is the gouernment of a Monarchie (though homelie be the comparison yet apt it is) that it is neither the wise Fore, nor the malitious Woulfe, should venture so farre, as to learne whether the Lion sleepe or wake in his den, whether the Prince fast or feast in the Court: but this should be their order, to understand there is a King, but what he doth, is for the Gods to examine, whose ordinance he is, not for men, whose ouerseer he is. Then how vaine is it Euphues (too milde a word for so madde a minde) that the soule should neglect his office, to correct the face, or that subiects should seeke more to know what they Princes doe, than what they are: wherein they shewe themselves as badde as beastes, and much worse than

Euphues and his England.

than my Bees, who in my conceit, though I may seeme partiall, obserue more order than they, (and if I might saie so of my god Bees) more honestie: honestie my olde Granfather called that, when men liued by lawe, not lust: obseruing in all things the meane, which we name vertue, and vertue we acccount nothing else, but to deale iustlie and temperatlie.

And if I might craue pardon, I would a little acquaint you with the common wealth of my Bees, which is neyther impertinent to the matter we haue now in hand, nor tedious to make you wearie.

Euphues delighted with the discourses of olde Fidus, was content to heare anie thing, so he might heare him speake some thing, and consenting willinglie, hee desired Fidus to goe forward: who now remouing hunselue nearer to the Hives, began as followeth.

Gentlemen, I haue for the space of these twentie yeres dwelt in this place, taking no delight in anie thing, but onlie in keeping my Bees, & marking the: & this I find, which had I not seene, I should hardlie haue beleaved, that they use as great wit by induction, and Arte by workmanship, as euer man hath or can, vsing betwene themselues no lese iustice than wisedome, and yet not so much wisedome as Maestrie: insomuch as thou wouldest thinke that they were a kinde of people, a common wealth for Plato, where they all labour, all gather honie, slie altogether in a swarne, eate in a swarne, and sleepe in a swarne: so neate and finelie, that they abhorre nothing so much as uncleanenesse, drinking pure and clare water, delighting in swete and sound Musick, which if they heare but once out of tune, they slie out of sight: and therfore are they called the Muses birds, because they follow not the sound so much as the consent. They liue vnder a lawe, vsing great reverenc to their Elder, as to the wiser.

They

Euphues and his England.

They chose a king, whose Wallace they fraude; both brawuer in hem, and stronger in substance: whome if they finde to fall, they establish againe in his Throne, with no lesse dutie than deuotion, garding him continuallie, as it were for feare he should miscarrie, and for loue he should not: whom they tender with such faith and fauour, that whether so ever he flieth, they followe hym, and if he can not fli, they carrie him, whose life they so loue, that they will not for his safetie sticke to die, such care haue they for his health, on whome they build all their hope. If their Prince die they knowe not how to live, they languish, weape, sigh, neither intending their worke, nor keeping their olde societie. And that which is most merualious, and almost incredible: if there be anie that hath disobeied his commandements, either of purpose, or unwittinglie, he killeth hymselfe with his owne sting, as executioner of his owne stubburnesse.

The King hymselfe hath his sting, whiche he bseth rather for honour than punishment: And yet Euphues, albeit they live vnder a Prince, they haue their Privilidge, and as great liberties, as straight lawes.

They call a Parliament, wherein they consult for lawes, statutes, penalties, choosing Officers, and creating their king, not by affection, but reason: not by the greater part, but the better. And if such a one by chance be chosen, (for among men sometimes the worst spedde best) as is bad, then is there such civile war and dissention, that vntill he be pluckt downe, there can bee no friendship: and ouerthowled, there is no enmitie: not fighting for quarrells, but quietnesse.

Euerie one hath his office, some trunning the Waie, some working the Ware, one fraying hemes, another the combes, and that so arteficiallie, that Dedalus coulde not with greater arte or excellencie, better dispose the orders, measures, proportions, distinctions, joyntes, and circles. Diuerse helw, others polish, and are carefull to doe their

Euphues and his England.

their worke so stronglie; as they may ressyl y crast of such dyones as seke to haue by their labours, which maketh the to kepe, to watch & ward, as living in a camp to others, & as in a court to themselves. Such a care of chastitie, that they never engender, such a desire of cleannessse, that ther is not so much as meat in all their hives. When they go forth to worke, they marks the winde, y clouds, & whatso- ever doth threaten either their rynne or raign, & having gathered out of eurrie flower home, they retourne loden in their mouths, thighs, wings, & al the bodie, whom they that tarried at home receive readilie, as easing their backes of so great burthens.

The king himselfe not sole goeth vp & downe, intrea-
ting, threatening, commanding, vsing the counsell of a se-
quell, but not losing the dignitie of a Prince, preferring
those that labour to greater authoritie, & punishing those
that loiter with due severitie. All which things beeing
much admirable, yet this is most, y they are so profitable,
bringing vnto man both honie and ware, each so whole-
some, y we all desire it, both so necessarie, that we cannot
misle them. Here Euphues is a common wealth, which
oftentimes calling to my mind, I cannot chuse but com-
mend aboue anie y I haue either read or heard of. Where
the king is not for everie one to talke of, where there is
such homage, such loue, such labour, that I haue wished
oftentimes rather be a Bee, than not to be as I should be.

In this little garden with these Hives, in this house
haue I spent the better part of my life, yea, and the best:
I was never busie in matters of state, but referring all
my cares vnto the wisdome of graue counsailors, and my
confidence in the noble minde of my dread Soueraigne &
Ducene, never asking what she did, but alwaies praying
she may doe well, not enquiring whether shee might doe
what she would, but thinking she would doe nothing but
what she might.

Thus contented with a meane estate, and never curi-

Euphues and his England.

ous of the high estate. I found me such quiet, that methinketh he which knoweth least liveth longest: insomuch that I choose rather to be an Hermit in a cane, than a counsailour in the Court.

Euphues perceiving olde Fidus to speake what hee thought, answered him in these short words. He is verie obstinate, whome neither reason nor experiance can perswade: And trulie seeing you haue alleadged both, I must needes allow both. And if my former request haue bred anie offence, let my later repentance make amends. And yet this I knowe, that I enquired nothing that might bring you into danger, or me into trouble: for as young as I am, this I haue learned, that one may point at a star but not pull at it, & see a Prince, but not search him: and for mine owne part, I never meane to put my hand betwéene the barke and the tree, or in matters which are not for me to be ouer curious.

The common wealth of your Bees did so delighe me, that I was not a little sorrie, that either their estate haue not bene longer, or your leisure more, for in my simple fudgement, there was such an orderlie gouernment, that men may not be ashamed to imitate them, nor you weary to keepe them.

They having spent much time in these discourses, were called in to supper, Philautus more willing to eate, than heare their tales, was not the last that went in: where being all set downe, they were serued all in earthen dishes, all things so neate and cleanlie, that they perceiued a kinde of courtlie maiestie in the minde of their Host, though he wanted matter to shew it in his house.

Philautus I knowe not whether of nature melancholie, or feeling loue in his bosome, spake scarce ten wordes since his coming into the house of Fidus.

Which the olde man well noting, began merilie thus to parle with him.

Euphues and his England.

Meruaile Gentleman, that all this time you haue ben tongue tied, either thinking not your selfe welcome, or disdaining so homelie entertainment: in the one you doe me wroght, for I thinke I haue not shewed my selfe straunge, for the other you must pardon me, for that I haue not to do as I woulde, but as I may: And though England be no graunge, but yeldeþ euerie thing, yet is it haere as in euerie place, all for money.

And if you will but accept a willing minde in stead of a coulter repass, I shal think my selfe beholding vnto you, and if time serue and my Bees prosper, I will make you part of amends with a better breakfast.

Philautus thus replied: I knowe god Father, my welcome greater than anie waies I can requite, and my chere more bountifull then euer I shall deserue, & though I seeme silent for matters that trouble me, yet I would not haue you thinke me so foolish, that I shoulde either disdaine your companie, or mislike your chere, of both the which I thinke so well, y if time might ans were my true meaning, I would exceed in cost, though in curtesie I know not how to compare with you, for (without flattery be it spoken) if the common courtesie of England haue no worse than this towards strangers, I must needs thinke them happie that trauele into these coasts, and the inhabitannts the most courteous of all Countries.

Haere began Euphues to take the tale out of Philautus mouth, and to plate with him in his melancholike mood, beginning thus.

My Father, I durst sware for my friend, that both he thinketh himselfe welcome, and his fare god, but you must pardon a young courtier, who in the absence of his Ladie thinketh himselfe forlorne: And this vile dogge Love will so rankle wher he biteþ, that I feare my friends so ze, will breed to a fistula: for you may perceiue

G.ii. that

Euphues and his England.

that he is not where he liues, but where he loues, & more thoughts hath he in his head, than you Bees in your hives, & better it were for him to be naked among your wasps, though his bodie were all blistered, than to haue his heart stong so with affection, whereby he is so blinded. But be, lue me Fidus, he taketh as great delight to course a cogitation of loue, as you doe to vse your time with Ponte. In this plight hath he bene ever since his comming out of Naples, and so hath it wrought with him (which I had thought impossible) þ pure loue did make him sea sick, insomuch as in all my travaille with him, I seemed to euerrie one to haere with me the picture of an honest man, but no living person, the more pittie, and yet no force.

Philautus taking Euphues tale by the end, and the old man by the arme, betweene greese and game, iest and earnest, answered him thus,

EUPHUES would die if he should not talke of loue
Once in a daie, and therefore you must giue him leave
after every meale to close his stomack with loue, as with
Marmalade, & I haue heard, not those that sate nothing,
but they that kicke oftest against loue, are euer in loue:
yet doth he vse me as the meane to moue the matter, and
as the man to make his myztour, he himselfe knowing
best the pice of corne, not by the market folkes, but his
owne footsteps. But if he vse this speech, either to make
you merrie, or to put me out of conceit, he doth well, you
must thankes him for the one, and I wil thinke on him for
the other. I haue oftentimes sworne, that I am as farre
from loue as he, yet wil he not beleue me, as incredulous
as those, who thinke none halde till they see his braines.
As Euphues was making answere, Fidus presented him
in this manner,

There is no hartie done Philautus, for whether you
loue, or Euphues iel, this shall haue no partie. It
may

Euphues and his England.

may be when I was as young as you, I was as idle as you (though in my opinion, there is none lesse idle than a louer.) For to tell the truth, I my selfe was once a courtier, in the daies of that most noble King of famous memorie, Henrie the eight, father to our most gracious Ladie Elizabeth.

Where, and with that hee paused, as though the remembrance of his olde life had stopped his new speach: but Philautus itching to heare what he would say, desired him to goe forward, vnto whom Fidus fetching a great ligh, sayd: I will. And there againe made a full point. Philautus burning as it were, in desire of this discourse, vrged him againe with great entreatie: then the old man commanded the bord to be uncoverred, grace being sayd, called for stoles, and sitting by the fire, vittered the whole discourse of his loue, which brought Philautus a bed, and Euphues a sleepe.

And now Gentlemen, if you will give eare to the tale of Fidus, it may be some will be as watchfull as Philautus, though many as drouesse as Euphues. And thus he began with a beaute countenaunce (as though his paines were present, not past) to frame his tale.

EUphues was borne in the wilde of Kent, of honest Parents and worshipfull, whose tender cares (if the sondnesse of Parents may be so termed) prouided all things, euern from my verie cradell, vntill their graues, that might either bring me vp in god letters, or make me heire to great liuings. I (without arrogancie bee it spoken) was not inferior in wyt to many, which finding in my selfe, I flattered my selfe, but in the end deceived my selfe: for being of the age of xx. yeres, there was no trade or kinde of life, that either fittid my humour or serued my turne, but the Court: thinking that place the onelie meanes to climbe high and sit sure. Wherein I followed the vaine of young houldours, who iudge nothing swarter than

Euphues and his England.

warre, till they saele the waight. I was there intartained as well by the great friends my father made, as by mine owne forwardnes, where, it being now but honie Moone, I endeauoured to Court it with a grace, (almost past grace) laying moxe on my backe, than my friends could well beare, hauing many times a bratne cloake, & a thred bare purse. Who so conuersant with the Ladies as I? who so pleasant? who moxe prodigall. Insomuch as I thought the time lost, which was not spent either in their companie with delight, or soz their companie in letters. Among all the troupe of gallant Gentlemen, I singled out one (in whom I misliked nothing but his granitie) that aboue all I meant to trust: who as wel for the god qualities he saue in me, as the little gouernment he feared in me, began one night to vtter these few wordes.

Friend Fidus (if Fortune allow a tearing so familiar) I would I might liue to see thee as wise, as I perceiue thee wittie, then shold thy life be so seasoned, as neither too much wit might make thee proude, nor too great riot pore. My acquaintance is not great with thy person, but such insight haue I into thy conditions, that I feare nothing so much, as that there thou catch thy fall, where thou thinkest to take thy rising. There belongeth moxe to a Courtier than bauerie, which the wise laugh at: or personage, which the chaste marke not: or wit, which the most part see not.

It is sober & discreet behauour; ciuile & gentle demeanour, that in Court winneth both credit and commoditie, which counsell thy vnripened yeres, thinke to procede rather of the malice of age, than the god meaning.

To ride well is laudable, and I like it: to run at the tilt not amisse, and I desire it: to reuell much to be prai-
sed, and I haue vsed it: which things, as I know them
all to be courtlis, so for my part, I account them necessa-
rie: for where greatest assemblies are of noble gentlemen,
there should be the greatest exercise of true Robilitie.

And

Euphues and his England.

And I am not so precise, but y^e I esteeme it as erpedient in seates of armes and activitie to imploye the bodie, as in studie to waite the minde: yet so shold the one be tempered with the other, as it might seeme as great a shame to be valiant and courtlie without learning, as to be studious and bookish without valure.

But there is another thing Fidus, which I am to warne the^e of, and if I might, to wrest the^e from: not that I enuie thy estate, but y^e I would not haue the^e forget it. Thou vseth too much (a little I thinke to be too much) to dallie with women, which is the next waie to doate on them. For as they that angle for the Tortoys, having once caught him, are driuen into such a lithernesse, that they losse all their spirits being benummed: so they that seeke to obtaine the god will of Ladies, having once a littles holde of their loue, they are driuen into such a traunce, that they let goe the holde of their libertie, bewitched like those that view the head of Medusa, or the Viper tied to the bough of the Beech tree, which keepeth him in a dead sleape, though it begin with a swete slumber.

I my selfe haue tasted new wine, & finde it to be more pleasant than wholesome, and Grapes gathered before they bee ripe, may set the eyes on lust, but they make the teeth an edge, and loue desired in the bud, not knowing what the blossome were, maye delight the concites of the head, but it will destroie the contemplature of the heart.

What I speake now is of meere god will, & yet vpon small presumption: but in things which come on the so-daine, one cannot be too warie to preuent, or too curious to mistrust: for thou art in a place, either to make thee hated for vice, or loued for vertue, and as thou reuerences^t the one before the other, so in vprightnesse of life shew it. Thou hast god friends, which by thy leude delightes, thou maist make great enemies: and heauie foes, which by thy doing well, thou maist cause to bee earnest ar-
b^tectors

Euphues and his England.

betters of thee, in matters that now in they cannaise against thee. And so I leane thee, meaning hereafter to beare the raine of thy byidle in mine hands, if I see thee head strong, & so he departed. I gaue him great shankes, & glad I was we were parted: for his putting loue into my mind, was like the throwing of Buglosse into wine, which increaseth in him that drinkeith it a desire of lust, though it mitigate the force of dronkennesse.

I now fetching a windles, that I might better haue a shote, was preuented with redie game, which sau'd me some labour, but gained me no quiet. And I would Gentleman, that you could seele the like impressions in your mindes at the rehearsal of my mishap, as I did passions at the entering into it. If euer you loued, you haue found the like, if euer you shal loue, you shal taste no lesse. But he so eager of an end, as one leaping ouer a stile, before he come to it, desired few parentheses or digressions, or gloses, but the text, where he himselfe was coating in the margent. Than said Fidus, thus it fell out.

It was my chance (I knowe not whether chance or destinate) that being invit'd to a banquet where many Ladys were, and too many by one, as the end tried, though then too many by all, sauing that one, as I thought I cast mine eies so earnestlie vpon her, that my heart vow'd her the mistres of my loue, & so fullie was I resolu'd to prosecute my determination, as I was earnest to begin it.

Now Gentleman, I commit my cause to your considerations, being wiser than I was then, and somewhat as I gesse elder, I was but in Court a nouice, hauing no friend, but him before heareld, whome in such a matter, I was likelier to finde a byidle than a spurre. I neuer before that time could imagine what Loue shoulde meane, but vsed the tearme as a flout to others, which I found now as a feauer in my self: neither knowing from whence the occasion shoulde arise, nor where I myght seeke

Euphues and his England.

take the remedie. This distresse I thought youth would haue worne out, by reason, or time, or absence, or if not euerie one of them, yet all. But as fire getting holde in the bottome of a tre, neuer leaueth till it come to the top, or as strong poison Antidotum beeing but chased in the hand, pearceth at the last the heart, so loue which I kept but low, thinking at my will to leau, entered at the last so farre, that it held me conquered. And then disputing with my selfe, I plaid this on the bit.

Fidus it standeth thee vpon, either to winne thy loue, or to weare thy affections, which choice is so hard, that thou canst not tell whether the victorie will bee the greater, in subduing thy selfe, or conquering her.

To loue and to liue well is wished to many, but incident to few. To liue and to loue well is incident to few, but indifferent to all. To loue without reason is an argument of lust: to liue without loue, a token of follie. The measure of loue is to haue no meane, the end to haue euerlastirg.

Theseus had no neede of Ariadnes thred to finde the waie into the Labyrinth, but to come out, now thou of a ny helpe how to fall into these brakes, but to fall from them. If thou be bewitched with eies, weare the eies of a wessel in a ring, which is an enchantment against such charmes: and reason with thy selfe whether there be more pleasure to bee accounted amorous, or wise. Thou art in the view of the whole Court, where the iealous will suspecth upon euerie light occasion, where of the wise thou shalt be accounted fond, and the foolish amorous. The Ladies themselues holwe so euer they looke, will thus imagine, that if thou take thought for loue, thou art but a scole, if take it lightlie, no true seruant. Besides this, thou art to be bound as it were an apprentice, seruving seauen yeeres for that, which if thou winne, is lost in seauen houres: if thou loue thine equall, it is no conquest: if thy superieur, thou shalt bee enuied: if thine

Euphues and his England.

taeriously laughed at. In one that is beautifull her counte
our will chaunge before thou get thy desire: if one that
is wise, she will ouer-reach thee so farre, that thou shal
never touch her: if vertuous, she will eschue such fond af-
fection: if one deformed, shre is not worthie of anie affec-
tion: if she be rich, she needeth thee not: if poore, thou nee-
dest not her: if olde, why shouldest thou loue her, if young,
why shouldest she loue ther.

Thus Gentlemen, I fed my selfe with mine owne de-
vises, thinking by pece meale to cut off y which I could
not diminish, for the more I strived with reason to con-
querre mine appetite, the more against reason I was sub-
dued of mine affections, and so filled my mind with
At the last calling to my remembrance and olde rule
of loue, which a Courtier then tolde me, of whom when
I demanded what was the first thing to win my La-
die, he answered, Opportunitie: asking what was the
second, he sayde Opportunitie: desirous to knowe what
might bee the third, hee replyed, Opportunitie. Which
answering I marking, as one that thought to take mine
ayme of so cunning an Archer, conjectured, that to the
beginning, continuing, and ending of loue, nothing could
be more conuenient than Opportunitie, to the getting of
the which I applied my whole studie, and wore my wits
to the stumps, assuring my selfe, that as there is a time
when the Hare will liche the Hounds eare, and the fierce
Tygresse playe with the gentle Lambe: so there was
a certaine season when women are to bee wonne, in the
which moment they have neither will to denie, nor wit
to misewit. Such a time I haue read a young Gentleman found to
obtaine the loue of the Dutchesse of Millayne: such a time
I haue heard, that a poore yeoman chose to get the fairest
Ladie in Mantua. Unto the which time I trusted so much, that I solde
the skinne before the beast was taken, reckoning with-

Euphues and his England.

out mine Paast, and setting doories that in my booke was
readie money, which afterwards I found to be a despe-
rate debt. I was by compellacion compelled to sell
all that I had, and to be a straunger in my owne land.

Echanced that this my Ladie (whom althoough I
might name for the loue I bore her, yet I will not
for the reverence I owe her, but in this storie call her If-
fida) for to recreate her minde, as also to solace her bodie,
went into the Countrie, where shée determined to make
her above for the space of thre moneths, having gotten
leauue of those that might best giue it. And in this iour-
ney I found god fortune so fauourable, that her abiding
was within two miles of my Fathers Mansion house,
my parents being of great familiaritie with the Gentle-
man where my Iffida laye. Who now so fortunate as Fi-
dus? Who so fralikke? Shée beeing in the Countrie, it
was no abiding for me in the Court? Where euerie pa-
ssime was a plague to the minde that lived in melan-
cholie. For as the Turtle having lost her mate, wanders
reth alone, ioying in nothing but in solitariness, so pore
Fidus in the absence of Iffida, walked in his Chamber,
as one not desolate for lacke of companie, but despe-
rate.

To make shourt of the circumstaunces which holde
you too long from that you woulde heare, and I faine vs-
ter: I came home to my Father, where at mine ente-
rance, Supper beeing set on the Table, I espyed Iffida,
Iffida Gentlemen, whome I found before I sought, and
lost before I wotne. Yet least the alteration of my face,
might argue some suspition of my follies, I as courtly
as I could, though God knowes but courstly, at that time
behaued my selfe as though nothing pained me, when
in truth nothing pleased me. In the middle of Supper,
Iffida as well for the acquaintance we had in Court,

Euphues and his England.

as also the curtains that vied in generall so all, taking a
Cup in her hand filled with wine, dranke to me in this
wise. Gentleman, I am not learned, yet haue I heard that
the vine beareth thre grapes, the first altereth, the second
troubleth, the third dulleth. Of what grape this wine is
made, I cannot tell, and therefore I must crave pardon, if
either this draught change you, vntesse it be to the better,
or grieue you, except it be for greater gaine, or dull you,
vntesse it be your desire, which long preambule I use to no
other purpose, than to warne you from Wine heereafter,
being so wel counsailed before. And with that she drin-
king deliuered me the glasse, I now taking heart at grasse
to ke her so gamesome, as meteke as I could, pledged her
in this manner.

It is pittie Ladie you want a pulpit, hauing preached
so wel over the pot, wherin you both shew the learning
which you professse you haue not, and a kind of loue, which
would you haue: the one appeareth by your long sermon,
the other by the desire you haue to kee me sober, but I will
referre mine answere till after supper, & in the meane sea-
son be so temperate, as you shall not thinke my wit to
smell of the wine, although in my opinion such grapes set
rather an edge vpon wit, than abate the point. If I may
speake in your case, quoth Ifida, (the glasse being at my
nose) I thinke wine is such a whetstone for wit, that if it
be often set in that maner, it will quicklie grinde all the
steele out, & scarce leaue a backe where it found an edge.
With many like speches we continued our supper, which
I will not reapeate, least you should thinke vs Epicures
to sit so long at our meate: but all being ended, we arose,
where as the maner is, thankes and curse made to each
other, we went to the fire, where I boldned now without
blushing, toke her by y hand, & thus began the kindle the
flame which I shoud rather haue quenched: seeking to
blow a cole, when I shoud haue blowen out the candle.

Gen.

Euphues and his England.

Gentlewoman, either you thought my wittes verie
sho:rt, that a sip of Wine could alter me, or else yours
verie sharp, to cut me off so roundlie, when as I (without
offence be it spoken) haue heard, that as deep drinke the
Goose as the Gander.

Gentleman (quoth she) in arguing of wits, you mis-
take mine, and call your owne into question. For what
I saie, proceeded rather of a desire to haue you in health,
than of mallice to wish you harme. For you well know,
that wine to a young bloud, is in the spring time flare to
fire, and at all times either vnwholsome or superfluous,
and so dangerous, that moze perish by a surfeit than the
sword.

I haue heard wiss Clarkes saie, that Galen being as-
ked what diet he vsed that he liued so long, answered, I
haue dronke no wine, I haue touched no woman, I haue
kept my selfe warme.

Now sir, if you will lyicense mee to procede, this I
thought, that if one of your yeres shoulde take a dram of
Magis, wherby consequentlie you shuld fal into an ounce
of loue, and then vpon so great heate take a little colde,
it were inough to cast you awaie, or turne you out of the
waie. And although I bee no Phisition, yet haue I bene
vsed to attend sickle persons, where I found nothing to
hurt them so much as Wine, which alwaies drew with
it, as the Adamant doth the yron, desire of women: how
hurtfull both haue bene, though you be too young to haue
tried it, yet you be olde inough to beleue it. Wine should
be taken, as the dogs of Aegypt drinke water, by snaf-
ches, and so quench their thirst, and not hinder their run-
ning, or as the daughters of Lysander vsed it, who with
a drop of Wine tooke a spoonfull of water: or as the
Virgins in Rome, who drinke but their eie full, con-
tenting themselves as much with the sight, as with the
taste.

Thus to excuse my selfe of vnkindnesse, you haue
made

Euphues and his England.

made me almost impudent, and I you, (I feare me) impatient, in seeming to prescribe a diet, where is no danger: in giving a preparative, when the bodie is purged. But seeing all this talke came of drynking, let it end with drynking.

I seeing my self thus ridden, thought either she should sit fast, or else I would cast her. And thus I replied.

Ladie, you thinke to wade deepe, where the Fwoord is
but shalowe, and to enter into the secrets of the minde,
when it lieth open alreadie, wherein you vse no lesse art
to b:ring me in doubt of your god will, than craft to put
me out of doubt, hauring baited your hooke both with poi-
son and pleasure, in that vsling the meanes of Phisicke,
(whereof you so talke) mingled swete stripes with bit-
ter drags. You stand in feare that Wine should inflame
my liuer, and conuert me to a louer: trulie I am framed
of that mettall, that I can mortifie anie affections, whe-
ther it be in drinke or desire, so that I haue no neede of
your plaisters, though I must needes giue thankes for
your paines.

And now Philautus, for I see Euphues begin to nod, thou shalt understand, that in the middest of my replie, my father with the rest of the companie interrupted me, saying, they would fall all to some pastime, which because it groweth late Philautus, wee will deferre till the morning, for age must kæpe a straight diet, or else a sickly life.

Philautus tickled in euerie veine with delight, was
loth to leaue so, although not willing the god olde man
Should breake his accustomed houre, unto whome sleepe
Was the chieffest sustenance. And so waking Euphues,
wha had taken a nap, they all went to their lodging,
where I thinkē Philautus was musing vpon the euent of
Eidus his loue: But there I will leaue them in their beds
till the next morning.

Euphues and his England.

Englemen and Gentlewomen, in the discourse of this loue, it may seeme I haue taken a new course: but such was the time then, that it was as stratinge to loue, as it is now common, and then lesse vsed in the Court, than it is now in the Countrie: But hauing respect to the time past, I trust your will not condonme my present time, who am inforced to sing after their Plainesong that was then vsed, and will followe hereafter, the Crochets that are in these daies runninglie handled.

For the mindes of Louers alter with the mad moodes of the Musitions: and so much are they within few yeres changed, that we account their olde wowing and singing to haue so little running, that we esteeme it barbarous, and were they liuing to heare our new quoyings, they would judge it to haue so much curiositie, that they would serue it scathly.

In the time of Romulus all heads were rounded of his fashion: in the time of Cæsar, cutted of his manner. When Cyrus lued, euerie one praised the hooked nose, and when he dyed, they allowed the straight nose. And so it fareth with loue: in times past they vsed to wre in plaine farnies, now in picked sentences, and he spedeth best that speaketh wisest: euerie one following the newest waie, which is not euer the nearest wate: some going ouer the stile when the gate is open, another keeping the right beaten path, when he may crosse ouer better by the fields.

Euerie one followeth his owne fancie, which maketh diverse leape short, that want of good rising, and manye shote ouer for lacke of true aime.

And to that passe it is come, that they make an art of that, which was wont to be thought naturall: And thus it standeth, that it is not yet determined, whether in loue Vlysses more prenarted with his wit, or Paris with his personage, or Achilles with his prowesse.

Euphues and his England.

For euerie of them hath Venus by the hand, and they are all assured and certaine to win her heart.

But I had almost forgotten the olde man, who beth not to sleep compasse, whom I see with Euphues and Philautus now alreadie in the garden, readie to procede with his tale: which if it serme tedious, we will breake off againe when they goe to dinner.

Fidus calling these Gentlemen vp, brought them into his garden, where vnder a swēt arbour of Eglington, the birds recording their swēt notes, he also strained his olde pipe, and thus began.

Gentlemen, yesternight I left off abruptlie, & therefore I must begin in this manner.

My Father placed vs all in god order, requesting either by questiōs to whet our wits, or by stories to trie our memories, and Iffida that might best there be hold, being the best in the companie, and at all assaies to god for me, began againe to preach in this manner. Thou art a courser Fidus, & therefore best able to resolute anie question: so I know thy wit god to understand, and readie to answere, to thee therefore I addresse my talke.

There was sometime in Sienna a Magnifico, whome God blessed with thre daughters, but by thre wives, and of thre sundrie qualities: the eldest was verie faire, but a verie foole: the second meruailous wittie, but yet meruailous wanton: the third as vertuous as anie living, but more deformed than anie that ever lived.

The noble Gentleman their Father, disputed for the bestowing of them with himselfe thus.

I thinke the Gods that haue giuen me thre daughters, who in their bosome carrie their dowries, insomuch as I shall not neede to disburse one mite for all their marriages: Maidens bee they never so swolish, yet beeing faire,

Euphues and his England.

faire they are commonlie fortunate: for that men in these daies haue more respect to the outward shew, than the inward substance, wherein they imitate good Lapidaries, who chose the stones that delight the eie, measuring the value, not by the hidden vertue, but by the outward glistening, or wise Painters, who late their best coulours vpon their worst counterfeit.

And in this me thinketh nature hath dealt indifferentlie, that a sole whom euerie one abhorreth, should haue beautie, which euerie one desireth: that the excellencie of the one, might excuse the vanitie of the other: for as we in nothing more differ from the Gods, than when we are fooles: so in nothing doe we come neare them so much, as when we are amiable. This caused Helen to be snatched vp for a Starre, and Ariadne to bee placed in the Heauen, not that they were wise, but faire, fitter to adde a Maiestie in the Skie, than beare a Maiestie in earth. Iuno for all her iealousie, beholding Io, wished to be no Goddesse, so shee might bee so gallant. Loue commeth in at the eie, not at the eare, by seeing Natures workes, not by hearing womens wordes. And such affects and pleasure doth sight bring vnto vs, that diuerse haue liued by looking on faire and beautifull pictures, desiring no meat, nor hearkning to anie Musickle. What made the Gods so often to trewant from heauen, and mich here on earth, but beautie? What made men to imagine that the firmament was God, but beautie? which is said to bewitch the wise, and enchant them that made it. Pygmalion for beautie, loued the Image of Iuorie, Appelles the counterfeit of Campaspe, and none we haue heard of so sencelesse, that the name of beautie cannot elther breaue or bend.

It is this onelie that Painters desire in their houses, Gardens, Orchardes, or beddes, following Alexander, who more esteemed the face of Venus, not yet finished, than the Table of the nine Muses perfected. And I am of that minde, that there can be nothing gauen vnto moe

Euphues and his England.

tall men by the immortall Gods, either more noble or
more necessarie than beautie. For as when the counter-
fart of Ganimedes was shewen at a market, euerie one
would faine buy it, because Zeuxes had therein shewed
his greatest cunning: so when a beautifull woman ap-
peareth in a multitude, euerie man is drawn to sue to
her, for by the Gods (the onelie Painters of beautie) haue
in her expressed the art of their Deitie. But I will here
rest my selfe, knowing that if I should runne so farre as
beautie would carrie me, I should sooner want breath to
tell per praises, than matter to prove them, thus I am
perswaded that my faire daughter shall be well married,
for there is none that can or will demand a greater ioin-
ter than beautie.

My second childe is wittie, but yet wanton, which
in my minde, rather addeth a delight to the man, than a
disgrace to the maide, and so linked are those two qua-
lities together, that to be wanton without wit, is apish-
nesse: and to bee thought wittie without wantonnesse,
precisenesse. When Lais beeing verie pleasant had told
a merrie iest: it is pittie said Aristippus, that Lais hauing
so good a wit should bee a wanton. Yea, quoth Lais, but
it were more pittie that Lais shoulde bee a wanton, and
haue no good wit. Osiris king of the Aegyptians, beeing
much delighted with pleasant conceits, would often af-
firme, that hee had rather haue a virgin that could giue a
quicke answe that might cut him, than a wilde speech
that might claue him.

When it was objected to a Gentlewoman, that shee
was neither faire nor fortunate, and yet (quoth shee) wise
and well fauoured, thinking it the chiefeſt gifts that
Nature could beſtow, to haue a putzbowne haire, and an
excellent head. It is wit that allureth, when euerie
worde shall haue his weight, when nothing shall pro-
ceede, but it shall either ſavour of a ſharpe conceit, or a ſe-
cret conclusion. And this is the greatest thing, to conceiuſ
readilie,

Euphues and his England.

readilie, and ans were aptly, to vnderstand whatsoeuer is spoken, and to replie as though they vnderstood nothing. A Gentleman y once loued a Ladie most entirerlie, walking with her in a Parke, with a deep sigh began to saie: O that women could be constant, she replied, O that they could not, pulling her hat ouer her head, why quoth the Gentleman, doth y Sun offend your eies, yea, answered she, the Sonne of your Mother, which quicke and readie replies being well marked of him, he was inforced to sue for y which he was determined to shake off. A noble man in Sienna disposed to iest with a Gentlewoman of meane birth, yet excellent qualities, betwene gaine & earnest, gan thus to salute her. I know not hew I should commend your beautie, because it is somewhat too browne, nor your stature being somewhat too low, and of ydur wit I cannot iudge, no quoth she, I beleue you, for none can iudge of wit, but they y haue it, why then quoth he, doest thou thinke me a sole, thought is free my Lorde, quoth she, I will not take you at your word. He perceiving all outward faults to be recompenced with inward fauour, chose this virgin for his wife. And in my simple opinion, he did a thing both worshie his stocke and her vertue. It is wit that flourisheth when beautie fadeth: that war- eth young when age approcheth, and resembleth the Iuie leafe, who although it bee dead, continueth grene. And because of all creatures y womans wit is most excellent, therefore haue the Poets fained the Muses to be women, the Nymphs, the Goddesses: ensamples of whose rare wis- domes & sharpe capacities, would nothing but make me commit Idolatrie with my daughter. I never heard but of thre things which argued a fine wit, inuention, con- ceiuing, answering. Which haue also ben found so com- mon in women, that were it not I should flatter them, I should thinke them singular.

Then this sufficeth me, that my second Daughter

J. St.

shall

Euphues and his England.

Shall not leade Apes in Hell, though she haue not a penie
for the Priest, because she is wittie, which bindeth weake
things, and loseth strong things, and worketh all things,
in those that haue either wit themselues, or loue wit in
others.

My youngest, though no pearle to harg at ones eare,
yet so precious she is to a well disposed minde, that grace
seemeth almost to disdaine Nature. Shee is deformed in
bodie, slow of speach, crabbed in countenance, and almost
in all partes crooked, but in behaviour so honest, in praier
so devout, so precise in al her dealings, that I neuer heard
her speake anie thing, that either concerned not god in-
struction, or godlie mirth.

Who neuer delighteth in costlie apparell, but cuer
desireth homelie attire, accounting no brauerie greater
than vertue: who beholding her vglie face in a Glasse,
smiling sayde: This face were faire if it were tour-
ned: noting that the inward motions would make the
outwarde fauour but counterfeit. Soz as the precious
Stone Sandastra, hath nothing in outward appearance,
but that which seemeth blacke, but beeing broken, pow-
reth forth beames lyke the Sunne: so vertue sheweth
but bare to the outward eie, but beeing pearced with in-
ward desire, shineth lyke Christall. And this dare I as-
souch, that as the Troglodite which digged in the filthie
ground soz rootes, and found the inestimable stone Topa-
son, which enriched them euer after: so he that seeketh af-
ter my youngest daughter, which is deformed, shall finde
the great treasure of pietie, to comfort him during his
life. Beautifull women are but like the Ermine, whose
skynne is desired, whose carcasse is despised, the vertuous
contrariwise, are then most liked when their skin is least
loued.

Then ought I to take least care for her, whom euerie
one that is honest will care for: so that I will quiet my
selfe with this perswasion, that euerie one shall haue a

woer

Euphues and his England.

Woor shortlie. Beautie cannot liue without a husband,
wit will not, vertue shall not.

Now Gentleman, I haue propounded my reasons, for
neuerie one I must now aske you the question. If it
were your chance to trauaile to Sienna, and so see as much
there, as I haue told you heere, whether would you choose
for your wife, the faire Ffole, the wittie Wanton, or the
crooked Saint.

When she had finished, I stood in a maze, seeing thre
ooke laide in one baite, vncertaine to auns were what
might please her, yet compelled to saie somewhat, least I
should discredit my selfe: But saeing all were whist to
heare my iudgement, I replied thus.

Ladies Iffida, & Gentlewomen all, I meane not to trauel
to Sienna to woe Beautie, least in comming home,
the aire change it, and then my labour be lost: neither to
seeke so farre for Wit, least shē account me a fōle, when
I might spēde as well nērer hand: nor to sue to vertue,
least in Italie I be infected with vice: and so looking to
get Iuppiter by the hand, I catch Pluto by the heele.

But if you will imagine that great Magnifico to haue
sent his thre daughters into England, I would thus de-
bate with them, before I would bargaine with them. I
loue beautie well, but I coulde not finde in my heart to
marrie a fōle: for if she be impudent, I shall not rule her:
and if she be obſtinate, she wil rule me, & my ſelfe none of
the wiſeſt, me thinketh it were no godd match, for two
fōles in one bed, are too many.

Wit of all things setteth my fancie on edge, but I
should hardlie choose a wanton, for be ſhe neuer ſo wiſe, if
alwaies ſhe want one when ſhe hath me, I had as liefe
ſhe ſhould want me too, for of all my apparell, I would
haue my cap ſit close.

Virtue I cannot miſlike, which hetherto I haue ho-

Euphues and his England.

woured, but such a crooked Apostle I never hwoold: for vertue may well sat my minde, but it will never feede mine eie, and in marriage, as market felkes tell mee, the husband should haue two eies, & the wife but one, but in such a match, it is as god to haue no eie, as no appetite.

But to ans were of thre inconueniences which I would choose (although each threaten a mischiefe) I must needs take the wise wanton, whos if by her wantonnesse, she will never want where she likes, yet by her wit, shæ will euer conceale whom she loues, & to weare a horne and not know it, will doe me no more harme, than to eate a pie, and not see it.

Iffida I know not whether strong with mine ans were, or not content with my opinion, replied in this manner. Then Fidus when you match, God send you such a one as you like best, but be sure alwaies, that your head be not higher than your hat. And thus faining an excuse, departed to her lodging, which caused all the companie to break off their determined pastimes, leaving me perplexed with a hundred contrarie imaginations.

For this Philautus thought, by either I did not hit the question which she would, or that I hit it too full against her will: for to saie the truth, wittie she was, and somewhat merrie, but God knoweth so far from wantonnesse, as my selfe was from wisedome, and I as farre from thinking ill of her, as I found her from taking mee well.

Thus all night tossing in my bed, I determined the next daie if anie opportunitie were offered, to offer also my importunate seruice. And found the tyme fit, though her minde so stroward, that to thinke of it, my heart throbbeth, and to vtter it, will blæde freshlie.

The next daie I comming to the gallerie where she was solitarilie walking, with her frowning cloth, as sick latelie on the sullen, understanding my father to be gone on hunting, and all other the Gentlewomen either walked abroade to take the aire, or not yet readie to come out

Euphues and his England.

of their chambers, I adventured in one ship to put all my wealth, & at this time to open my long concealed loue, determined either to be a knight as we saye, or a knitter of caps. And in this manner I uttered my first speach.

Ladie, to make a long preamble to a shorke lufe, woulde seeme superfluous, & to begin abruptlie in a matter of great waight, might bee thought absurd: so as I am brought into a doubt, whether I shuld offend you with too many wordes, or hinder my selfe with too few.

She not stayng for a longer treatise, brake me off thus roundlie.

Gentleman, a shorke lufe is soone made, but great mat-
ters not easilie graunted: if your request be reasonable, a
word will serue: if not, a thousand will not suffice. Ther-
fore if there be anie thing that I may doe you pleasure in,
see it be honest, and vse not tedious discourses or coulours
of Rhetorike, which though they be thought courtlie, yet
are they not esteemed necessarie: for the purest Emerauld
shineth brightest when it hath no oyle, and truth delight-
eth when it is apparailed worst.

Then I thus replied.

Faire Ladie, as I know you wise, so haue I found you
curteous, which two qualities, meeting in one so of rare
beautie, must foreshew some great iernaiale, and worke
such effect in those that either haue heard of your praise,
or seeie your person, that they are inforced to offer them-
selues vnto your seruice. Among the number of which
your battailes, I, though least worshie, yet most willing,
am nowe come, to proffer both my lyfe to doe you good,
and my liuinges to be at your comandment, which franke
offer proceeding of a faithfull intende, can neither be refu-
sed of you, nor disliked. And because I woulde cut off
speches, which might seeme to soudur either of flatterie,
or deceyt, I conclude thus, that as you are the circ-

vnto

Euphues and his England.

unto whom I have vowed my love, so you shall be the last, requiring nothing but a friendly acceptance of my service, and good will for the reward of it.

Iffida, whose right eare began to glos, and both whose
cheakes wared redde, either with cholair or bashfulnesse,
tooke me vp, thus for hymbling: —
Enchelmay, you make me blush as much for anger as
shame, that faeking to praise me, and proffer your selfe,
you both bring my god name into question, and your ilt
meaning into disdaine: so that thinking to present me
with your heart, you haue thrust into my hands the Ser-
pent Amphisbena, whiche having at each end a sting, hur-
teth both waies. You fear me me faire, & therein you flat-
ter: wise, and therein you meane wittie: curteous, which
in other plaine wordes if you durst haue vttered it, you
would haue named wanton.

Have you thought me Fidus so light, that none but I could fit your losenesse? Or am I the wittie Wanton which you harped vpon yesternight, that would alwaies giue you the sting in the head? You are much deceiued in mee Fidus, and I as much in you: for you shall never finde me for your appetite, and I had thought never to haue tasted you so vnpleasant to mine: If I be aniable, I will doe those things that are fit for so good a face; if deformed, those things that shall make mee faire. And how so ever I live, I pardon your presumption, knowing it to bee no lesse comman in Court, than foolish, to tell a faire tale to a soule Ladie, wherein they sharpen I confess their wits, but shew as I thinkie small wisdome: if you among the rest, because you wold be accounted courtlie, haue assaied to feele the veine you cannot see, where in you follow not the best Phisitions, yet the most, who feeing the pulses, doe alwaies saie it betokeneth anague, and you seeing my pulses beate, pleasantlie iudge me apt to fall into a soles Feauer, which least it happen to

shake

Euphues and his England.

shake mee haere after, I am minded to shake you off now,
vning but one request, where I shoulde seeke oft to re-
venge, that is, that you never attempt by word or writing
to sollicite your sute, which is no more pleasant to me, tha
the wringing of a straight share.

When she had uttered these bitter words, she was go-
ing into her chamber: but I that now had no stae of my
selfe, began to stae her, and thus againe to replie.

EPerceiue Issida, that where the streame runneth
smoothest, the water is deepest, and where the least
smoke is, there to be the greatest fire: and where the mil-
dest countenance is, there to bee the melancholiest con-
teits. I sweare to thee by the Gods, and there she inter-
rupted me againe in this manner.

FIdus, the more you sweare, the lesse I beleue you, for
y it is a practis in loue, to haue as little care of their
owne oathes, as they haue of others honours, imitating
Iuppiter, who never kept oath he swore to Juno, thinking
it lawfull in loue to haue as small regard of Religion,
as he had of chastitie. And because I will not feede you
with delates, nor that you shoulde comfort your selfe with
triali, take this for a flat auns were, that as yet I meane
not to loue anie, and if I doe, it is not you, and so I leaue
you. But once againe I staid her steppes beeing now
throughlie heated, as well with loue as with cholar, and
thus I thundered.

If I had vsed the pollicie that Hunters doe, in catch-
ing of Hiena, it might be also I had now wonne you:
but comming of the right side, I am entangled my selfe,
and had it beeene on the left side, I shoulde haue inuegled
thee. Is this the guerdon for god will, is this the curte-
sie of Ladies, the life of Courtiers, the fode of louers?
Ah Issida, little doest thou know the force of affection, and

B. theres

Euphues and his England.

therefore thou rewardest it lightlie, neither shewing curtesie like a Lover, or giuing thankes like a Ladie. If I shoule compare my bloud with thy birth, I am as noble: if my wealth with thine, as rich: if conser qualitie, not much inferiour: but in good will as far aboue thee, as thou art beyond me in pride.

Doest thou disdaine me because thou art beautifull? Why, coulours fade, when curtesie flourishest. Doest thou reject me for that thou art wise? Why, wit hauing tolde all his cardes lacketh many an ace of wisedome. But this is incident to women, to loue those that least care for them, and to hate those that most desire them, making a slacke of that which they shoule vse for a straunger.

And seeing it is so, better lost they are with a little grudge, than found with much griefe, better tolde for sorrow, than bought for repentance, and better to make no account of loue, than an occupation: Where all ones seruice be it neuer so great, is neuer thought inough, when were it neuer so little, it is too much. When I had thus raged, she thus replied.

Idus, you goe the wrong waie to the wood, in making a gappe when the Gate is open, or in seeking to enter by force, when your next waie lyeth by fauour. Wherein you followe the humour of Ajax, who lossing Achilles shælde by reason, thought to winne it againe by rage: but it fell out with him, as it doth commonlie with all those that are cholerike, that hee hurt no man but himselfe, neither haue you moued anie to offence but your selfe. And in my minde, though simple be the comparison, yet seemelie it is, that your anger is lyke the wrangling of childdren, who when they cannot get what they would haue by plaie, they fall to crying, and not vnlike the vse of soule gamelers, who hauing lost the maine by true iudgement, thinke to face it out with a false oath,

Euphues and his England.

oath, and you missing of my loue, which you required to
spozt, determine to get it by spite. If you haue a commis-
sion to take vp Ladys, let me see it: if a priuiledge, let me
know it: if a custome, I meane to breake it.

You talke of your birth, when I knowe there is no
difference of blouds in a Bason, and as little do I esteeme
those that boast of their ancesteurs, and haue themselues
no vertue, as I doe of those that crake of their loue, and
haue no modestie. I know nature hath prouided, and I
thinke our lawes allowe it, that one maye loue when
they see their time, not that they must loue when others
appoint it.

Where as you bring in a rabble of reasons, as it
were to binde mee against my wi!!, I auns were, that in
all respects I thinke you so farre to excell mee, that I
cannot finde in my heart to match with you. For one of
so great god will as you are, to encounter with one of
such pride as I am, were neither commendable, nor con-
uenient, no more than a patch of Ffullian in a Damaske
coate.

As for my beautie and wit, I had rather make them
better than they are, beeing nowe but meane by vertue,
then worse than they are, which would then be nothing
by loue.

Nowe where as you bring in, (I knowe not by what
profe, for I thinke you were never so much of womens
counsell) that there women best like, where they be least
beloued, then ought they more to pittie vs, not to op-
presse vs, seeing we haue neither free will to chuse, nor
fortune to enioye. Then Fidus since your eies are so
sharpe, that you cannot onelie looke through a Millstone,
but cleane through the minde, and so curning that you
can leuell at the dispositions of women whom you never
knew, mee thinketh you should vse the meane, if you de-
sire to haue the ende, which is to hate those whom you
would faine haue to loue you, for this haue you set for a

Euphues and his England.

rule (yet out of square) that women then loue most, when they bee loathed most. And to the end I might stope to your lure, I praie you begin to hate me, that I may loue you.

Touching your lossing and finding, your buing and selling, it much skilleth not, for I had rather you should loose me, so you might never finde mee againe, than finde mee, that I should thinke my selfe lost : And rather had I be solde of you for a penie, than bought for you with a pound. If you meane either to make an art or an occupation of Loue, I doubt not but you shall finde worke in the Court sufficient : but you shall not knowe the length of my stote, vntill by your cunning you get commendation. A phrase now there is, which belongeth to your Shoppe boorde, that is to make loue, and when I shall heare of what fashion it is made, if I like the pat-terne, you shall cut me a partlet, so as you cut it not with a paire of left handed sheres. And I doubt not, though you haue marred you first loue in the making, yet by the time you haue made three or fourre loues, you will proue an expert workman : for as yet you are like the Tailors boie, who thinketh to take measure before he can handle the sheres.

And thus I protest vnto you, because you are but a young beginner, that I will help you to as much custome as I can, so as you will promise me to sow no false stich-
es, & when mine olde loue is worne thred bare, you shall take measure of a new.

In the meane season do not discourage your selfe, Ap-
pelles was no good Painter the first daie : For in euerie occupation, one must first indeuour to begin: He that wil sell Lawne, must learne to folde it, and he that wil make loue, must first learne to court it.

As she was in this vaine verie pleasant, so I thinke she would haue bene verie long, had not the Gentlewo-
men called her to walke, being to faire a daie : then ta-
king

Euphues and his England.

king her leue verie curteouslie, she left me alone, yet tur-
ning againe she sayd: Will you not man vs Fidus, bee-
ing so proper a man? Yes quoth I, and without asking
too, had you ben a proper woman. Then smilng she said:
you should finde me a proper woman, had you ben a pro-
per workman. And so she departed.

Now Philautus and Euphues, what a traunce was I
lefte in, who bewailing my loue, was aunswered with
hate: or if not with hate, with such a kinde of heate, as
almost burnt the verie bowells within me? What grea-
ter discurtesie coulde there possiblie rest in the minde of
a Gentlewoman, than with so manie nippes, such bitter
girdes, such disdainfull gliekes, to aunswere him that
honoured her? What crueltie more vnfit for so comelie a
Ladie, than to spur him that galopped, or to let him bloud
in the heart, whose veine she should haue staunched in the
liver? But it fared with me as with the hearbe Basill,
the which the more it is crushed, the sooner it springeth:
or the Kew, which the oftner it is cut, the better it grow-
eth, or the Poppie, which the more it is troden with the
feete, the more it flourisheth. For in these extremities, bea-
ten as it were to the ground with disdain, my loue rea-
cheth to the top of the house with hope, not unlike vnto a
tree, which though it be often felled to the hard roote, yet it
buddeth againe and getteth a top.

But to make an end both of my tale & my sorrowes,
I will procede, onlie crauing a little patience, if I fall in-
to mine olde passions. With that Philautus came in with
his spoake, saying: In faith Fidus, me thinketh I coulde
neuer be wearie in hearing this discourse, and I feare me
the end will be too soone, although I feele in my selfe the
impression of thy sorrowes.

Pea, quoth Euphues, you shall finde my friend Philau-
tus so kinde hearted, that before you haue done, he will
bee further in loue with her than you were: for as your
Ladie sayd, Philautus will bee bound to make Loue as

Euphues and his England.

warden of that Occupation. Then Fidus: Well, God graunt Philautus better successe than I had, which was too badde. For my Father beeing returned from hunting, and the Gentlewomen frcm walking, the table was couered, and we all set downe to dinner, none more pleasant than Issida, which would not conclude her mirth; and I not melancholie, because I would couer my sadness, least either she might thinke mee to doate, or my Father suspect me to desire her. And thus we both in table talke began to rest. She requesting me to be her caruer, and I not attending well to that shee craued, gaue her Salt, which when shee receiued, she ganne thus to replie.

Se sooth Gentleman, I seldome eate Salt for feare of danger, & if you giue me in token y I want wit, then will you make me cholerike before I eate it: for women be they never so foolish, would euer be thought wise.

I staid not long for mine ans were, but as well quicke ned by her former talke, as desirous to crie quittance for her present tongue, sayd thus.

If to eate store of salt cause one to fret, and to haue no Salt, signifie lacke of wit, then dos you cause me to meruaile, that eating no Salt you are so captious, and louing no salt, you are so wise, when in deede so much wit is sufficient for a woman, as when she is in the rain, can warne her to come out of it.

You mistake your aime quoth Issida, for such a shower may fall, as did once into Danaes lap, and then that woman were a foole that would come out of it: but it may be your mouth is out of taste, thereforee you were best season it with Salt. In deede quoth I, your ans weres are so fresh, that without salt I can hardlie swallow them. Many nips were returned that time betwene vs, and some so bitter, that I thought them to procede rather of mallice

Euphues and his England.

mallice to worke despite, than of mirth to shew dispoyse
My father verie desirous to heare questions aske, willed
me after dinner to vse some demand, which after grace I
did in this sort.

Ladie Iffida, it is not unlikelie but y^e you can answe
a question as wilelie, as the last night you asked one wi-
llie, & I trust you will be as readie to resolute anie doubt
by intreatie, as I was by commandement. There was
a Ladie in Spaine, who after the decease of her Father,
had thre^e sutors (& yet neuer a good Archer) the one excel-
led in all giftes of the bodie, insomuch that there coulde
bee nothing added to his perfection, and so armed in all
points, as his verie lokes were able to pearce the heart of
anie Ladie, especiallie of such a one, as seemed her selfe to
haue no lesse beautie than she had personage. For that as
betweene the similitude of manners, there is a friendship
in euery respect absolute: so in the composition of the body,
there is a certaine loue ingendered by ones lokes, where
both the bodies resemble each other, as wouen both in one
Loome.

The other had nothing to commend him but a quicke
wit, which he had alwaies so at his will, y^e nothing could
be spoken, but he would wraest it to his owne purpose,
which wrought such delight to his Ladie, who was no
lesse wittie thā he, that you would haue thought a marri-
age to be solemnized, before the match could be talked of.
For ther is nothing in loue more requisite or more delec-
table, than pleasant and wise conference, neither can there
arise anie strome in loue, which by wit is not turned to
a calme.

The third was a Gentleman of great possessions, large
reuenewes, ful of monie, but neither the wilest that euer
enjoyed so much, nor the proprieſt that euer desired so
much: he had no plea in his ſute but guilt, which rubbed
well in a hot hand, is ſuch a greafe as will ſupple a verie
hard heart. And who is ſo ignorant, that knoweth not
gold.

Euphues and his England.

golde to be a keie for euerie locke, chieflie with his Lady, who her selfe was well store, and as yet infected with a desire of more, that shre could not but lend him a god countenance in this match.

Now Ladie Iffida, you are to determine this Spanish bargaine, or if you please we will make it an English cōtrouersie, supposing you to be the Ladie, & thre such Gentlemen to come vnto you a wowing, in faith, who shoule be the spader.

GEntleman (quoth Iffida) you may answeare your owne question by your owne argument if you woulde, for if you conclude the Ladie to be beautifull, wittie, & wealthe, then no doubt shre will take such a one as shoule haue comelinelle of bodie, sharpnesse of wit, and store of riches: Otherwile I woulde condemne that wit in her, which you seeme so much to commend, her selfe excelling in thre qualities, she shoule take one, which was indued but with one: in perfect loue the eie must be pleased, the eare delighted, the heart conforted: beautie causeth the one, wit the other, wealth the third.

To loue onelie for comelinelle were lust: to lyke for wit onelie, madnesse: to desire chieflie for goods, couetousnesse: and yet can there be no loue without beautie, but we loath it, nor without wit, but we scorne it: nor without riches, but we repent it. Cuerie blowze hath his blosome, his saour, his sappe: and cuerie desire shoule haue to sedye the eie, to please the wit, to maintaine the roote.

Ganimides may cast an amiable countenaunce, but that feedeth not: Vlysses tell a wittie tale, but that fatesth not: Croesus bring bagges of golde, and that doeth both: yet without the aide of beautie we cannot bestow it, and without wit, he knowes not how to vse it. So that I am of this minde, there is no Ladie but in her choyces will be so resolute, that either shre will lye a virgin, till
she

Euphues and his England.

she haue such a one, as shall haue all these thre proper-
ties, or else die for anger, if she match with one that want-
eth anie one of them.

I perceiving her to stand so stille, thought if I might
to remoue her footing, and replied againe.

Ladie, you now thinke by pollicie to start, where you
bound me to ans were by necessitie, not suffering me
to ioyne thre flowers in one Rosegaie, but to choose one,
or else to leauue all. The like I must craue at your hands,
that if of force you must consent to anie one, whether
would you haue the proper man, the wise, or the rich.

She as not without an ans were, quicklie requited me.

Although there be no force which may compell me to
take anie, neither a proffer whereby I may chuse all,
yet to ans were you flatlie, I would haue the wealthiest,
for beautie without riches goeth a begging, & wit with-
out wealth, cheapnesh all things in the faire, but buyeth
nothing.

Trulie Ladie quoth I, either you speake not as you
thinke, or you be farre ouershot, for me thinketh that hee
that hath beautie shall haue monie of Ladies for almes,
and he that is wittie will get it by craft: but the rich ha-
ving inough, and neither loued for shape nor sence, must
either keepe his gold for those he knowes not, or spend it
on them that cares not. Well ans wered Iffida, so many
men, so many minds, now haue you my opinion, you must
not thinke to wring me from it, for I had rather be as all
women are, obstinate in mine owne conceit, than apt to
be brought to others constructions.

My Father liked her choice, whether it were to flat-
ter her, or for feare to offend her, or that he loued monie
himselfe better than either wit or beautie. And our con-
clusions thus ended, she accompanied with her Gen-
tlewomen, and other her seruauntes, went to her Uni-

Euphues and his England.

cles, having tarried a date longer with my father than she appointed, though not so many with me, as she was welcome.

Ah Philautus, what torment diddest thou thinke poore Fidus endured, who now felt the flame euен to take full holde of his heart, and thinking by solitariness to dñe awaie melancholie, and by imagination to forget loue, I laboured no other wise than he that to haue his horse stand still, pricketh him with the spurre, or he that hauing sore eies, rubbeth them with salt water. At the last with continuall abstinence from meate, from companie, from sleep, my bodie began to consume, and my head to ware idle, insomuch y the sustenance which persone was thrust into my mouth, was never digested, nor the talke which came from my addle braines liked: For euer in my slumber, me thought Iffida presented her selfe, now with a countenance pleasant & merrie, straight waies with a coulour full of wrath and mischiefe.

My Father no lesse sorrowfull for my disease, than ignorant of the cause, sent for diuerse Phisitions, among the which, there came an Italian, who feeling my pulses, casting my water, and marking my lookes, commanded the chamber to be voided, and shutting the doore, applied this medicine to my maladie. Gentleman, there is none that can better heale your wound than hee that made it, so that you should haue sent for Cupid, not Aesculapius, for although they be both Gods, yet will they not meddle in each others office. Appelles will not goe about to amend Lysippus caruing, yet they both wrought Alexander: nor Hippocrates busie himselfe with Ouids art, and yet they both described Venus. Your humour is to be purged, not by Apothecaries confections, but by the following of god counsaile.

You are in loue Fidus, which if you couer in a close chest, will burne euerie place, before it burst the lock. For as we know by phisicke, that poison will dispearse it selfe into

Euphues and his England.

into euerie veine before it part the heart: so I haue heard by those that in loue could saie somewhat, that it may meth euerie part before it kill the liuer. If therefore you will make me priuie to all your deuises, I will procure such meanes, as you shall recouer in shourt space, otherwise if you stike to conceale the partie, and increase your passions, you shall but shorthen your life, and so loose your loue, for whose sake you liue.

When I heard my Phisition so pat to hit my disease, I could not dissemble with him least he shoulde bewraye it, neither wold I, in hope of remedie.

Unto him I discoursed the faithfull loue which I bore to Iffida, and described in euerie particular, as to you I haue done. Which he hearing, procured within one daie Ladie Iffida to see me, telling my ffather that my disease was but a consuming feauer, which hee hoped in shourt time to cure.

When my Ladie came, and saue me so altered in a moneth, wasted to the harde bones, more like a Ghoul, than a living creature, after many wordes of comfort (as women want none about sickle persons) when shee saw opportunity, shée asked me whether the Italian were my messenger, or if hee were, whether his embassage were true, which question I thus answered.

Ladie, to dissemble with the world when I am departing from it, would profit me nothing with man, and hinder me much with God: to make my death-bed the place of deceit, might hasten my death, and increase my daunger.

I haue loued you long, and now at the length I must leaue you, whose hard heart I will not impute to discurtesie, but destiniē, it contenteth mee that I dyed in faith, though I coulde not liue in fauour, neither was I euer more desirous to begin my loue, than I am nowe to end my life. Things which cannot bee altered, are

Euphues and his Eng^land.

to be borne, not blamed : follies past are sooner remembred than redressed, and time past may well be repented, but never recalled . I will not recount the passions I haue suffered, I thinke the effect shew them, and now it is more behouefull for me to fall to praying for a new life, than to remember the olde : yet this I adde (which though it merit no mercie to saue, it deserueth thankes of a friend) that onelie I loued thes, & lived for thes, and now die for thes. And so turning on my leste side, I fetched a deepe sigh.

Iſtida the water standing in her eies, clasping my hand in hers, with a sad countenance answered me thus.

My god Fidus, if the increasing of my sorowes might mittigate the extremitie of thy sicknesse, I could bee content to resolute my selfe into teares, to rid thes of trouble, but the making of a fresh wound in my bodie, is nothing to the healing of a festered soze in thy bowels: so that such diseases are to be cured in the end by the meanes of their originall . For as by Basill the Scorpion ingen- dered, and by the meanes of the same hearbe destroied: so loue which by time and fancie is b̄ed in an idle head, is by time & fancie banished from the heart : or as the Salamander, which being a long space nourished in the fire, at the last quencheth it : so affection hauing taken hold of the fancie, & living as it were in the minde of the louer, in tract of time altereth and changeth the heate, and turneth it to chilnesse.

It is no small grieve to me Fidus, that I should bee thought to be the cause of thy languishing , and cannot bee remedie of thy disease. For unto thes I will reveale more than either wisedome would allow, or my modestie permit.

And yet so much as may acquite me of vngratitude towards thes, and ridde thes of the suspition conceived of me.

Euphues and his England.

So it is Fidus and my good friend, that about a two
yéeres past, there was in Court a Gentleman, not
unknowen to thée, nor I thinke vnbeloued of thée, whose
name I wil not conceale, least thou shouldest either think
me to forge, or him not worthe to be named.

This Gentleman was called Thirsus, in all respects
so well qualifid, as had he not bene in loue with me, I
should haue bene enamoured of him. But his hastinesse
preuented my heate, who began to sue for that, which I
was readie to offer: whose sweete tale, although I wished
it to be true, yet at the first I could not beleue it. For
that men in matters of loue, haue as many waies to de-
ceive, as they haue wordes to vtter.

I seemed straight laced, as one neither accustomed to
such suites, nor willing to entertaine such a seruaunt, yet
so warilie, as putting him from me with my little finger,
I drew him to me with my whole hand. For I stode in
a great mammering how I might behaue my selfe, least
bearing too coic, hee might thinke me proude, or vsing to
much curtesie, he might iudge me wanton. Thus long
time I held him in a doubt, thinking thereby to haue inst
triall of his faith, or plaine knowledge of his falsehode,
In this manner I lead my life almost one yéere, vntill
with often meeting and diuerse conferences, I felt my self
so wounded, that though I thought no heauen to my hap,
yet I liued as it were in hell, till I had injoyed my hope.
For as þ tree Ebenus, though it no waie be set in a flame,
yet it burneth with sweete sauours: so my mind, though
it could not be fired, for that I thought my selfe wise, yet
was it almost consumed to ashes, with pleasant delights
and sweete cogitations, insomuch as it fared with me, as it
doth with the trees striken with thunder, which hauing
the barkes sound, are brused in the bodie: for finding my
outward parts without blemish, looking into my minde,
could not see it without blowes.

I now perceiving it high time to vse the Phisition,
L.iii. who

Euphues and his England.

who was alwaies at hande, determined at the next meeting, to conclude such a faithfull and inviolable league of loue, as neither the length of time, nor the distance of place, nor the threatening of friends, nor the spight of fortune, nor the feare of death, should either alter or diminish: which accordinglie was then finished, and hath hereto bene trulie fulfilled.

Thirsus as thou knowest, hath euer since bene beyond the Seas, the remembrance of whose constancie, is the onelie comfort of my life: neither doe I riotoyce in anie thing more, than in the faith of my god Thirsus.

Then Fidus I appeale in this case to thy honestie, which shal determine of mine honour. Wouldest thou haue me inconstant to mine olde friend, and faithfull to a new? Knowest thou not, that as the Almond tree beareth most fruit when it is olde, so loue hath greatest faith when it groweth in age. It falleth out in loue as it doth in vines, for the young vines bring the most wine, but the old the best: so tender loue maketh greatest shew of blosomes, but tried loue bringeth forth swætest iuyce.

And yet I will saie thus much, not to adde courage to thy attempts, that I haue taken as great delight in thy companie, as euer I did in anies (my Thirsus onelie excepted) which was the cause that oftentimes I would either by questions moue thee to talkes, or by quarrelles incense thee to cholar, perceiving in the a wit answerable to my desire, which I thought throughlie to whet by some discourse. But wert thou in comelinesse Alexander, and my Thirsus Thirsites, wert thou Ulysses, he Midas, thou Croesus, he Codrus, I would not for sake him to haue thee, no, not if I might thereby prolong thy life, or saue mine owne: so fast a roote hath true loue taken in my heart, that the more it is digged at, the deeper it groweth: the oftner it is cut, the lesse it bleedeth: and the moze it is loden, the better it beareth.

What is there in this vile earth, that moze commen-
deth

Euphues and his England.

deeth a woman, than constancie : It is neither his wit, though it be excellent, that I esteeme : neither his birth, though it be noble : nor his bringing vp, which hath alwaies ben courtlie : but onelie his constancie & my faith, which no tormentes, no tyrant, no death shall dissolue. For never shall it be said, that Iffida was false to Thirsus, though Thirsus be faithlesse (which the Gods forfend) to Iffida.

For as Amulus the cunning Painter, so portrayed Minerua, that which waie so euer one cast his eies, she alwaies beheld him: so hath Cupide so exquisitlie drawen the image of Thirsus in my heart, that what waie so euer I glance, mee thinketh he looketh stedfastlie upon me: insomuch that when I haue seene anie to gaze on my beaultie (simple God wot though it be) I haue wished to haue the eie of Augustus Caesar, to dim their sights, with the sharpe and scorching beaines.

Such force hath time & triall wrought, that if Thirsus shoulde die, I woulde be buried with him : imitating the Eagle, which Sesta a virgin brought vp, who seeing the bones of the virgin cast into the fire, threwo himselfe in with them, and burnt himselfe with them. Dr Hippocrates & Wins, who were borne together, laughed together, wept together, and died together.

For as Alexander woulde be ingrained of no one man in a precious stome, but onelie of Pergotales : so woulde I haue my Picture imprinted in no heart, but in his, by Thirsus.

Consider with thy selfe Fidus, that a faire woman without constancie, is not unlike vnto a greene tree without fruit, resembling the counterfatt that Praxitiles made for Flora, before the which if one stode directlie, it seemed to weepe, if on the left side to laugh, if on the other side to sleepe; whereby he noted the light behaviour of her, which could not in one constant shadoue be set downe.

And yet for the great god will thou beareless me,

Euphues and his England.

I cannot retect thy service, but I will not admit thy loue,
But if either my friendes, or my selfe, my gods, or my
god will, may stand thee in stead, vse me, trust me, com-
mand mee, as farre forth as thou canst with modestie, &
I may graunt with mine honour.

If to talke with mee, or continuallie to be in thy com-
panie, may in any respect satisfie thy desire, assure thy selfe
I will attend on thee as diligentlie as thy Purse, and bee
more carefull for thee than thy Phisition. More I cannot
promise without breach of my faith, more thou canst not
ask, without the suspition of follie.

Here Fidus take this Diamond, which I haue heard
olde women say to haue bene of great force against idle
thoughtes, vaine dreames, and frantike imaginacions,
which if it doe thee no god, assure thy selfe it can doe thee
no harme, and better I thinke it against such inchaun-
ted fantasies, than either Homers Moly, or Plinies Cen-
taurio.

Wherupon my Ladie had ended this strange discourse, I
was striken into such a maze, that for the space almost of
halfe an houre, I laye as it had been in a Trance, mine
eyes almost standing in my head without motion, my
face without coulour, my mouth without breth, insomuch
that I fida began to scrich out and call companie, which
called me also to my selfe: and then with a faint and trem-
bling tongue I vttered these wordes.

Adie, I cannot vse as many wordes as I would, be-
cause you see I am weake: nor give so many thankes
as I shold, for that you deserue infinit. If Thirfus haue
planted the vine, I will not gather the grapes: neither is
it reason, that he hauing sowed with paine, that I shold
reape the pleasure. This sufficeth me, and delighteth me
not a little, that you are so faithfull, and he so fortunate.
Yet good Ladie, let mee obtaine one small fute, which
deroga-

Euphues and his England.

derogating nothing from your fruylque, must needes be lawfull, that is, that I may in this my sicknesse enjoy your companie, and if I recover, be admitted as your servant: the one wil hasten my health, the other prolong my life. She curteouslie graunted both, and so carefullie tended me in my sicknesse, that what with her merrie sporting & good nourishing, I began to gather vp my crumbes, & in shorke time to walke into a Gallerie neare adioyning vnto my Chamber, where she disdained not to leade me; and so at all times to vse me as though I had ben Thirfus. Euerie evening she would put forth some pretie question, or vster some merrie conceit to drue me from mesiancholie. There was no broth that would downe but of her making, no meate but of her dressing, no sleepe enter into mine eies, but by her Singing, insomach as she was both my Nurse, my Cooke, and my phisition. Being thus by her for the space of one moneth cherished, I waxed strong, as though I had never bene sick.

Now Philautus judge not partiallie, whether was she a Ladie of greater constancie towardes Thirfus, or curtesie towards me?

Philautus thus answered. Now surelie Fidus, in my opinion, she was no lesse to be commended for keeping her faith inviolable, than to be praised for giving such almes vnto the: which good behauour differeth farre from the nature of our Italian Dames, who if they be constant, they despise all other that seeme to loue them.

But I long yet to heare the end, for me thinketh a matter begun with such a heate, shoulde not end with a bitter colde.

¶ Philautus, the end is shorke and lamentable, but as it is, haue it.

She after long recreating of her selfe in the Country, repairedd againe to the Court, & so did I also, where

Euphues and his England.

I lained (as the Elephant doth by afe) with the sight of my Ladie, who ever bring me in all her secrets, as one þe most trusted. But my ioyes were too great to last, for even in the middle of my blisse, there came tidings to Ifida, that Tharsus was slaine by the Turkes, being then in paie with the king of Spaine, which battaile was so bloudie, that many Gentlemen lost their liues.

Ifida so distraught of her wits with these newes, fell into a phrensie, having nothing in her mouth but alwaies this, Tharsus slaine, Tharsus slaine: ever doubling this spech, with such pittifull cries and scritches, as it would haue moued the souldours of Ulysses to sorrow. At the last by god keeping, and such meanes as by Phisicke was provided, she came againe to her selfe, vnto whom I wrot many Letters to take patientlie the death of hym, whose life could not be recalled: diverse she answered, which I will shew you at my better leasure.

But this is most straunge, that no sute could allure her againe to loue, but euer shē wroght in blacke, nor once comming where shē was most sought for. But with in the feareme of fine yeres, shē began a little to listen to mine olde sute, of whose faithfull meaning shē had such triall, as shē could not thinke, that either my loue was builded vpon lust, or deceit.

But destinie cut off my loue, by the cutting off her life, for falling into a hot pestilent feauer, she died, & how I tooke it, I meane not to tell: but forsaking the court presentlie, I haue here lained ever since, & so I meane, vntill death shall call me.

Now Gentlemen, I haue held you too long, I feare me, but I haue ended at the last. You see what loue is, begun with grieve, continued with sorrow, ended with death. A paine full of pleasure, a ioye replenished with miserie, a Heauen, a Hell, a God, a Diuell, and what not, that either hath in it solace or sorrow? Where the daies are

Euphues and his England.

are spent in thoughts, the night in dreames, both in daunger, either beguiling vs of that we had, or promising vs that we haue not. Full of iealousie without cause, & vnde of feare when there is cause: and so many inconueniences hanging vpon it, as to recken them all were infinite, and to tast but one of them, intollerable.

Yet in these daies it is thought the signes of a god wit, & the onelie vertue peculiar to a courtier: for Loue they saie is in young Gentlemen, in clownes, it is lust, in olde men, dotage, when it is in all men, madnesse.

But you Philautus, whose bloud is in his chieffest heate, are to take great care, least being ouerwarmed with loue, it so inflame y liuer, as it dyue you into a conuiction. And thus the olde man brought them in to dinner, where they hauing taken their repast, Philautus as well in the name of Euphues as his owne, gaue this ans were to the olde mans tale, & these or the like thankes for his cost and curtesie.

Father, I thanke you no lese for your falke whiche I found pleasant, than for you counsell whiche I account profitable, and so much for your great cheere & curteous entertainment, as it deserueth of those that cannot deserue anie. I perceue in England, y women & men are in lonic constant, to strangers curteous, & bountifull in hospitalitie, the two later we haue tried to your cost, the other we haue heard to your paines, & may iustifie them all where soever we become, to your praises, & our pleasure. This onelie we craue, that necessitie may excuse our boldnesse, & for amends we will vse such meanes, as although we cannot make you gaine much, yet you shall lese little.

Then Fidus taking Philautus by the hand, spake thus to them both.

GENtlemen and friends, I am ashamed to receive so many thanks for so small curtesie, and so farre off it is for me to looke for amends for my cost, as I desire nothing

Euphues and his England.

more than to make you amends for your companie, and your god will in accounting well of ill fare: onelie this I craue, that at your returne, after you shall be feasted of great personages, you vouchsafe to visite the Cottage of poore Fidus, where you shall be no lesse welcome than Iupiter was to Bacchus: Then Euphues.

We haue troubled you too long, and high time it is for poore pilgrimes to take the day before them, least bee-
ing benighted, they straine curtesie in another place, and as we saie in Athens, Fish & gesse in thre daies are stale: Not notwithstanding we will be bolde to see you, and in the meane season we thanke you, and euer as we ought, we will pracie for you.

Thus after many farewells, with as many welcomes, of the one side, and thankes of þ other, they departed, and framed their steps towards London. And to drue awaie the time, Euphues began thus to instruct Philautus.

Thou seest Philautus the curtesie of England to surpass, and the constancie (if the olde Gentleman tolde the truthe) to excell, which warneth vs both to be thankful for the benefits we receiue, & circumspect in þ behaviour we vse, least being vnmindfull of god turns, we be accounted ingrate, & being dissolute in our liues, we be thought impudent.

When we come into London, we shall walke in the Garden of the world, where among many flowers, we shall see some wædes, swete Koses, and sharpe Nettles, pleasant Lillies, and pricking thornes, high Wines, and low hedges. All things (as the fame goeth) that may either please the sight, or dislike the smell, either fad the eie with delight, or fill the nose with infection.

Then god Philautus let the care I haue of thee bee in stead of graue counsell, and my god will towards thee in place of wisedome.

I had rather thou shouldest walke among the beds of
whole,

Euphues and his England.

wholsome pot-hearbs, than the knots of pleasant flowers, and better shalt thou finde it to gather Garlike for thy stomacke, than a swete Violet for thy sences. I feare me Philautus, that seeing the amiable faces of the English Ladies, thou wilt cast off all care both of my counsaile and thine owne credit. For well I know that a fresh colour doth casilie dim a quicke sight, that a swete Rose doeth sconest pearce a fine sent, that pleasant stripes doth chiest infect a delicate tast, that beautifull women doe first of all allure them that haue the wantonnest eies, and the whitest mouthes.

A straunge tree there is called Alpina, which bringeth forth the fairest blossomes of all trees, which the W^ee, either suspecting to be venomous, or misliking, because it is so gloriouſ, neither tasteth it, nor commeth neere it. In the like case Philautus would I haue thee to imitate the W^ee, that when thou shalt behold the amiable blossomes of the Alpine tree in anie woman, thou shun them, as a place infected either with poison to kill thee, or honie to deceiue thee: for it were more conuenient thou shouldest pull out thine eies, & live without loue, than to haue them clere, and be infected with lust.

Thou must choose a woman as the Lapidarie dooth a true Saphire, who when he seeth it to glister, couereth it with oyle, and then if it shine, hee alloweth it, if not, hee breaketh it. So if thou fall in loue with one that is beautifull, cast some kinde of colour in her face, either as it were misliking her behauour, or hearing of her lightnes, and if then she looke as faire as before, woe her, win her, and weare.

Then my good friend, consider with thy selfe what thou art, an Italian: where thou art, in England: whom thou shalt loue, if thou fall into that veine, an Angell. Let not thy eie goe beyond thy eare, nor thy tongue as far as thy fete. And thus I coniure thee, that of all things, thou restraine from the hot fire of affection.

Euphues and his England.

For as the precious stone Aurihasritis, being thrown into the fire, looketh blacke and halse dead, but being cast into the water, glistereth like the Sunne beames: so the precious minde of man once put into the flame of loue, is as it were vgly, and loseth his vertue, but sprinkled with the water of Wisedome, and detestation of such fond de-lights, it shineth like the golden raies of Phœbus.

And it shall not be amisse, though my Phisicke be simple, to prescribe a straight dict before thou fall into thine olde disease.

First, let thy apparell be but meane, neither too brane to shew thy pride, nor too base to bewraye thy pouertie: be as carefull to keepe thy mouth from wine, as thy fingers from fire.

Wine is the glasse of the minde, & the onelie sauce that Bacchus gaue Ceres when he fell in loue: be not daintie mouthed, a fine tast noteth the fond appetites, that Venus said her Adonis to haue, who seeing him to take chie-est delight in costlie cates, smiling said this.

I am glad that my Adonis hath a swete tooth in his head, and who knoweth not what followeth. But I will not wade too far, seeing heretofore as well in my cooling card, as at diuerse other times I haue giuen thee a caue- at, in this vanitie of loue, to haue a care: and yet me thin- keth the more I warne thee, the lesse I dare trust thee: for I know not how it commeth to passe, that euerie mis- nute I am troubled in minde about thee.

When Euphues had ended, Philautus thus began.

Euphues, I thinke thou wast borne with this woyde loue in thy mouth, or that thou art bewitched with it in minde, for there is scarce thre wordes vttered to mee, but the third is loue: which how often I haue answereid, thou knowest, and yet, that I speake as I thinke, thou neuer belieuest: either thinking thy selfe a God, to know thoughts,

Euphues and his England

thoughts, or me worse than a dinell, not to acknowledge them. When I shall give anie occasion, warne me, & that I should give none, thou hast alreadie armed me, so that this perswade thy selfe, I will sticke as close to thee, as the sole doth to thy shooe.

But truelie I must needes commend the curtesie of England, and olde Fidus for his constancie to his Ladie Ifida, and her faith to her friend Thirsus: the remembrance of which discourse, did often bring into my minde the hate I bare to Lucilla, who loued all, and was not found faithfull to anie. But I let that passe, least thou come in againe with thy fa-burthen, & hit me in the teeth with loue, for thou hast so charmed me, that I dare not speake anie word that may be wreaded to charitie, least thou saie, I meane loue: and in truth I thinke there is no more difference betwene them, than betwene a bosome and a besome.

I will follow thy diet and thy counsaile, I thanke thee for thy god will, so that I will now walke vnder thy shadow, and be at thy commandement: not so, as I wered Euphues, but if thou follow me, I dare by thy warrant wee will not offend much. Much talke there was in the wate, which much shortned their waie: and at last they came to London, wher they met diuers strangers of their friends, who in small space brought them familiarlie acquainted with certaine English gentlemen, who much delighted in the companie of Euphues, whom they found both sober & wise, yet somtimes merrie & pleasant. They wer brought into all places of the Citie, and lodged at the last in a Merchants house, where they continued till a certaine breach.

They vsed continuallie the court, in y which Euphues tooke such delight, y he accounted all the praises he heard of it before, rather to be envious than otherwise, and to be partiall, not giuing so much as it deserved, & yet to be pardoned because they could not. It hapned y these English

Gen

Eaphues and his England.

Gentlemen conducted these two straungers to a place, where diuerse Gentlewoman were: some Courtiers, others of the Countrie, where being welcome, they fre-quented almost euerie day for the space of one moneth, in-tertaining of time in courtlie pastimes, though not in the court: insomuch þ if they came not, they were sent for, and so vsed as they had ben Contrarymen, not Strangers. Phi-lautus with his continuall accesse and often conference with Gentlewoman, began to weane himselfe from the counsaile of Eaphues, and to wed his eies to the comely-nesse of Ladies, yet so warilie, as neither his friend could by narow watching discouer it, neither did hee by anie wanton countenance bewraye it, but carrying the Imags of Loue ingrauen in the bottome of his heart, and the pic-ture of curtesie imprinted in his face, he was thought to Eaphues courtlie, and knownen to himselfe comfortlesse. Among a number of Ladies, he fixed his eies vpon one, whose countenaunce seemed to promise mercie, and threas-ten mischiefe, intermeddling a desire of liking, with a dis-daine of loue: shewing her selfe in curtesie to be familiar with all, & with a certaine comelie pride, to accept none: whose wit would commonlie taunt without despite, but not without disport, as one that seemed to abhorre Loue worse than lust, and lust worse than murther: of greater beautie than birth, and yet of lesse beautie than honestie: which gaue her more honour by vertue, than nature could by art, or fortune might by promotion. She was readie of answeare, yet warie: shrill of speech, yet swete: in all her passions so temperate, as in her greatest mirth none wold thinke her wanton: neither in her daþest griefe, sullen: but alwaies to looke with so sober cherefulnesse, as it was hardly thought, where she wer more commended for her grauitie of the aged, or for her courtlinessse of the youth: oftentimes delighted to heare discourses of Loue, but euer desirous to be instructed in learning: Some-what curios to keepe her beautie, which made her comelie

Euphues and his England.

comelie, but more carefull to increase her credite, which made her commendable: not adding the length of a haire to courtliness, that might detract the breadth of a haire from chastite: In all her talkie so pleasant, in all her looks so amiable, so graue modestie toyned with so witty mirth, that they that were intangled with her beautie, were inforged to preferre her wit before their wils, and they that loued her beautie, were compelled to preferre their affections before her wisedome: whose rare qualities caused so straunge events, that the wise were allured to vanities, & the wantons to vertue, much like the river in Arabia, which turneth golde to drosse, and durt to siluer. In conclusion, there wanted nothing in this English Angell that Nature might adde for perfection, or Fortune could gine for wealth, or God doth commonlie bestow on mortal creatures: And more easie it is in the description of so rare a personage, to imagine what she had not, than to repeate all she had. But such a one she was, as almost all they are that serue so noble a Prince, such virgins carrie lights before such a Vesta, such Nymphes arrowes, with such a Diana. But why goe I about to set her in blacke and white, whom Philautus is now with all coulours impostraying in the table of his heart. And surelie I thinke by this he is halfe mad, whom long since I left in a great maze.

Philautus viewing all these things, & more than I haue vttered (for that the louers eie pearceth deeper) withdrew himselfe secretlie into his lodging, and locking the doore, began to debate with himselfe in this manner.

AY thrice vnsfortunate is he that is once faithfull, and better it is to bee a mercilesse souldiour, than a true louer: the one liueth by anothers death, the other dieth by his owne life. What straunge fits bee these Philautus, that burne thee with such a heate, that thou shakest for colde, & all thy bodie in a shewing sweate, in a flaming

Euphues and his England.

I se, melteth like ware, & hardneth like the Adamant? Is it loue? Then would it were death: for likelier it is that I should lose my life, than win my loue. Ah Camilla, but why doe I name the, when thou doest not heare me, Camilla, name the I will, though thou hate me. But alas, the sound of thy name doth make me sound for grief. What is in me that thou shouldest not despise, & what is there not in the that I should not wonder at? Thou a woman, the last thing God made, and therefore the best. I a man, that could not live without the, and therefore the worst. All things were made for man as a soueraigne, & man made for a woman as a flau. O Camilla, would either thou hadst ben bred in Italy, or I in England, or wold thy vertues were lesse than thy beautie, or my vertues greater than my affections.

I see that India bringeth Colde, but England bringeth goodnessse: And had not England beeene thrust into a corner of the worlde: it woulde haue filled the whole world with woe. Where such women are as we haue talked of in Icalie, heard of in Rome, read of in Greece, but never found but in this Island: And for my parte (I speake softlie because I will not heare my selfe) Would there were none such heere, or such euerie where. Ah fond Euphues, my deers friend, but a simple foole, if thou belieue now thy cooling Card, and an obstinate foole if thou doe not recant it. But it may bee thou layest that Carde for the elevation of Naples, lyke an Astronomer. If it were so I forgiue the, for I must belieue the, if for the whole world. Behold England, where Camilla was borne, the flowre of curtesie, the picture of comelinesse: one that shaineth Venus, being somewhat fairer, and much more vertuous: and staineth Diana, being as chaste, but much more amiable. I but Philautus, the more beautie she hath, the more pride, and the more vertue, the more presinenesse. The Peacocke is a fyre for none but Juno, the Douse for none but Vesta. Spone must weare

Euphues and his England.

weare Venus in a Tablet, but Alexander: none Pallas in a ring, but Vlysses. Soz as there is but one Phoenix in the world, so is there but one tree in Arabia, wherein she buildeth, and as there is but one Camilla to be heard off, so there is but one Cæsar that she will like off. Why then Philautus, what resteth for thee but to die with patience, seeing thou maist not liue with pleasure? When thy disease is so dangerous, that the third letting of bloud is not able to recover thee, wher neither Ariadnes thred, nor Sibillas bough, nor Medeas seide, may remedie thy griefe. Die, die Philautus, rather with a secret skarre, than an open scorne. Patroclus cannot make in Achilles armour, without a maime, nor Philautus in the English Court without a mocke. I, but there is no pearle so hard, but Vineger breaketh it, no Diamond so stonic, but blonde mollifieth, no heart so stiffe, but loue weakeneth it. And what then? Because she may loue one, it is necessarie she should loue thee? We there not infinite in England, who as farre excede thee in wealth, as she doeth all the Italiants in wisedome, & are as farre above thee in all qualities of the bodie, as shée is aboue them in all giftes of the minde? Doest thou not see everie minute the noble youth of England frequent the Court, with no lesse courage, than thou cowardise. If Courtlie brauerie maye allure her, who more gallant than they? If personage, who more valiant? If wittie, who more sharpe? If Birth, who more noble? If vertue, who more devout?

When there are all things in them that should delight a Ladie, & no one thing in thee that is in them, with what face Philautus canst thou desire, which they canot deserue, or with what seruice deserue that, which so many desire before thee.

The more beautie Camilla hath, the lesse hope shouldest thou haue: and thinke not but the baite that caught thee, hath beguiled other Englishmen or now.

Euphues and his England.

Infants they can loue, neither so hard hearted to despise it, nor so simple, not to discerne it.

Is it likelie then Philautus, that the Fore will let the Grapes hang for the Goose: or the Englysh-man bequeath beautie to the Italian: No no Philautus, assure thy selfe there is no Venus, but shee hath her Temple, where on the one side Vulcan maye knocke, but Mars shall enter: no Saint but hath his shrine, and he that cannot winne with a Pater noster, must offer a penie.

And as rare it is to see the Sunne without a light, as a faire woman without a louer, and as neare in fancie to beautie, as the pricke to the Rose, as the stalke to the rind, as the earth to the roote.

Doest thou not thinke that hourelie she is serued and sued vnto, of thy betters in birth, they equals in wealth, inferiours in no respect?

If then shee haue ginen her faith, darest thou call her honour into suspition of falsehood?

If she refuse such vaine delights, wilt thou bring her wisedome into the compasse of follie?

If she loue so beautifull a peece, then will she not bee vnconstant: If she vow virginitie, so chaste a Ladie cannot be periured: and of two things, the one of these must bee true, y either her minde is alreadie so weareyed from loue, that she may not be moued, or so settled in loue, that she is not to be remoued.

I, but it may bee, that so young and tender a heart, hath not yet felt the impression of loue: I, but it cannot be that so rare perfection shoulde want that which they all wish, affection.

A Rose is sweeter in the bud than full blowen. Young twigs are sooner bent than olde trees. White Snow sooner melted than hard Ise: which proueth that the younger she is, the sooner she is to bee woed, and the fairer shae is, the likelier to be wonne.

Who

Euphues and his England

Who will not runne with Atlanta, though he be lame :
Who would not w^rastle with Cleopatra, though h^ee
were sicke : Who feareth to loue Camille, though h^ee
were blinde?

Ah beautie, such is thy force, that Vulcan courteth Ve-
nus, she for comelinesse a Goddesse, he for vglinessse a di-
uell: more fit to strike with a hammer in his forge, than
to holde a Lute in her Chamber.

Whether doest thou wade Philautus, in launcing the
wound thou shoudest taint, and pricking the hart, which
asketh a plaister : For in decyphering what she is, thou
hast forgotten what thou thy selfe art, and beeing dazeled
with her beautie, thou seest not thine owne basenesse.
Thou art an Italian p^oore Philautus, as much mislyked
for the vice of thy Countrie, as sh^ee meruailed at for the
vertue of hers : & with no lesse shame doest thou heare,
than know with griefe, how if anie Englishman be infec-
ted with anie misdemeanour, they saie with one mouth,
he is Italionated : so odious is that Nation to this, that
the verie man is no lesse hated for the name, than the
Countrie for the manners.

O Italie, I must loue thee, because I was borne in thee,
but if the infection of the aire be such, as whosoever b^reed
in thee, is poysoned by thee, than had I rather be a Wa-
sard to the Turke Ottomo, than heire to the Emperour
Nero.

Thou which heretofore wast most famous for victo-
ries, art become most infamous by thy vices, as much
disdained now for thy beastlinesse in peace, as once feared
for thy battailes in warre : thy C^eesar beeing tourned
to a Vlcar, thy Consulls to Cardinalls, they sacred Se-
nate of th^ee hundred grane Counsailours, to a shaine-
lesse Sinode of th^ee thousand grady Caterpillers. Wher
there is no vice punished, no vertue praised, where none
is long loued if he doe not ill, where none shall be loued,
if he doe well. But I leaue to name thy sinnes, which no

Euphues and his England.

Ciphers can number, and I would I were as free from the infection of some of them, as I am farre from the reckoning of all of them, or would I were as much enuied for god, as thou art pittied for ill.

Philautus would thou haddest never lived in Naples, or never left it. What new skirmishes doest thou now fyle betweene reason and appetite, loue and wisedome, daunger and desire.

Shall I goe and attire my selfe in costlie apparell? tush, a faire pearle in a Murrians care, cannot make him white. Shall I ruffle in new deuises, with chaines, with Bracelets, with Kings and Roabes? Tush, the precious stones of Mansolus Sepulcher, cannot make the dead casse sweete.

Shall I curlie my haire, coulour my face, counterfaits courtlinesse? Tush, there is no painting can make a picture sensible. No, no Philautus, either I swallow the iuyce of Mandrake, which may cast thee into a dead sleepe, or chew the hearbe Cheruelli, which may cause thee to mistake euerie thing: so shalt thou either die in thy slumber, or thinke Camilla deformed by thy potion. No, I cannot doe so though I would. But suppose thou thinke thy selfe in personage comelie, in birth noble, in wit excellent, in talke eloquent, of great reuenerewes: yet will this one lie be cast in thy teeth as an oblique, thou art an Italian.

I, but all that be blacke, digge not for coles, all things that breed in the mud, are not Cuets: all that be borne in Italie are not ill. She will not enquire what most are, but enquire what I am. Euerie one y sucketh a Wolfe, is not rauening: there is no Countrie but hath some as bad as Italie, many that haue worse, none but hath some. And canst thou thinke that an English Gentleman wil suffer an Italian to be his Riuall? No, no, thou must either put vp a quarrel with shame, or trie the combat with perill.

Euphues and his England.

An English-man hath threē qualities, hee can suffer no partner in his loue, no stranger to bee his equall, nor to be dared by anie. Then Philautus, be as warie of thy life, as carefull for thy loue : thou must at Rome reuerence Romulus, in Boetia, Hercules, in England, those that dwel there, else shalt thou not liue there.

Ah Loue, what wrong doest thou me, which once beguiled me with that I had, & now beheadest me for that that I haue not. The loue I bore to Lucilla, was colde water, the loue I owe Camilla, hot fire : the first was ended with defame, the last must begin with death.

I see now, that as the resiliuation of an Ague is desperate, & the second opening of a veine deadlie, so the renewing of loue is, I know not what to terme it, worse than death, & as bad as what is worst. I perceiue at the last, the punishment of loue is to liue. Thou art heere a stranger without acquaintance, no friend to speake for thee, no one to care for thee : Euphues will laugh at thee if he know it, and thou wilt weepe if he know it not. O infornunate Philautus, borne in the wane of the Moone, and as like to obtaine thy wish, as the Wolfe to eate the Moone. But why goe I about to quench fire with a sword, or with affection to mortifie my loue ?

O my Euphues, would I had thy wit, or thou my will. Shal I utter this to thee, but thou art more likelie to correct my follies with counsaile, than to comfort me with anie pretie conceit. Thou wilt saie, that she is a Ladie of great credit, & I heere of no countenance. I, but Euphues, low trees haue their tops, smal sparkes their heate, the flie his Spelene, the Ant her gall, Philautus his affection, which is neither ruled by reason, nor lead by appoyntment. Thou broughtest me into England Euphues, to see, and am blinde : to seeke aduentures, and I haue lost my selfe : to remedie Loue, and I am now past cure, much lyke Seriphuis that olde Dudge in Naples, who couenting to heale his bleared eie, put it out. My thoughts are

high,

Euphues and his England.

high, my fortune low: and I resemble that foolish Pilot, who hoiseth vp all his sailes, & hath no wind, and laucheth out his ship, & hath no water. Ah loue, thou takest awaie my fast, & prouokest mine appetite, yet if Euphues would be as willing to further me now, as he was once wilie to hinder me, I shoulde thinke my selfe fortunate, and all that are not amorous, to be foles. There is a Stone in the floud of Thracia, that whosoeuer findeth it, is never after grieved. I would I had that Stone in my mouth, or that my bodie were in that riuier, that I might either be without grieve, or without life.

And with these wordes Euphues knocked at the doore, which Philautus opened pretending drousinesse, and excusing his absence by idlenesse: vnto whome Euphues sayde.

Hast Philautus, doest thou shun the Court to sleepe in a corner, as one either cloied with delight, or hauing surfetted with desire: beleue me Philautus, if the winde be in that doore, or thou so devout, to fall from beautie to thy beades, and to forslake the Court to liue in a Cloister, I cannot tell whether I shoulde more wonder at thy fortune, or praise thy wisedome: but I feare me, if I liue to see thee so holie, I shall be an olde man before I die, or if thou die not before thou be so pure, thou shalt be more meruailed at for thy yeres, than esteemed for thy vertues. In sooth my good friend, if I shoulde tarrie a yere in England, I could not abide an houre in my chamber, for I know not how it commeth to passe, that in earth I thinke no other Paradise, such varietie of delightes to allure a Courtlie eie, such rare puritie to drawe a well disposed mind, that I know not whether they be in England more amorous or vertuous, whether I shoulde thinke my time best bestowed in viewing goodlie Ladies, or hearing godlie lessons.

I had thought no woman to excell Liuia in the world,
but

Euphues and his England.

but now I see that in England, they be all as god, none worse, many better, insomuch that I am inforced to think, that it is as rare to see a beautifull woman in England without vertue, as to see a faire woman in Icalie without pride. Curteous they are without comesse, but not without care, amiable without pride, but not without courtiership: merrie without curiositie, but not without measure, so that conferring the Ladies of Greece with the Ladies of Icalie, I finde the best but indifferent, and comparing both Countries with the Ladies of England, I account them all starkie naught.

And trulie Philautus, thou shalt not shaine mee lyke a ghollie father, for to thee I wil confesse in two things, my extreame follie, the one in louing Lucilla, who in comparison of these, had no sparke of beautie, the other for making a cooling Carde against women, when I see these to haue so much vertue: so that in the first I must acknowledge my iudgement rawe to discerne shadowes: and rash in the latter, to give so peremptorie sentence: in both I thinke my selfe to haue erred so much, that I recant both, being readie to take ante penance thou shalt injoyne me, whether it be a sagot for heresie, or a fine for hypocrisie. As heretike I was by mine inuictiue against women, and no lesse than an hypocrite for dissembling with thes, for now Philautus I am of that mind, that women: but Philautus taking holde of this discourse, interrupted him with a sodaine replie, as followeth.

Etiae Euphues, I can leuell at the thoughts of thy heart by the wordes of thy mouth, for that commonlie the tongue bittreth the minde, and the outward speech bewraiyeth the inward spirit. For as a god roote is knownen by a faire blossome, so is the substance of the heart noted by the shew of the countenance. I can see daie at a little hole, thou must haue cunninglie if thou

D.

be

Euphues and his England.

king with Notes, from Parie to Ouid, from the prophets
to Poets, resembling the Wanton Diophantus, who refu-
sed his mothers blessing to heare a song, & thou forfakest
Gods blessing to sit in a warme Sunne.

But thou fuphues thinkest to haue thy prerogative
(which others will not graunt the for a priuiledge) that
vnder the colour of wit thou mayst bee accounted wise,
and beeing obstinate, thou art to bee thought singular.
There is no coine god siluer but thy halse penie, if thy
Glasse glister it must needes be Golde, if thou speake a
sentence, it must be a lawe: if give a censure, an oracle: if
dreame, a prophesie: if conjecture, a truth: insomuch, that
I am brought into a doubt, whether I shoule more la-
ment in this the want of government, or laugh at thy fai-
ned grauitie.

But as the rude Poet Cherillus, had nothing to be noted in his bourses, but onelie the name of Alexander, nor that rurall Poet Daretus anie thing to couer his deformed Ape, but a white curtaine: so Euphues hath no one thing to shadow his shamelesse wickednesse, but onelie a shew of wit. I speake all this Euphues, not that I entitle thy estate, but that I pittie it, and in this I haue discharaged the dutie of a friend, in that I haue not winked at thy follie, and from a nation of such a nature to

Euphues and his England.

speach of Philautus, whom he saue in such a burning sea-
uer, did not applie warme clothes to continue his sweat,
but gaue him colde drinke to make him shake, either thin-
king so strange a maladie was to bee cured with a des-
perate medicine, or determining to use as little Arte in
Philicke, as the other did honestie in friendship, and ther-
fore in stead of a Pill to purge his hot blood, hee gaue
him a choake pear to stoppe his breath, replying as fol-
loweth.

Had thought Philautus, that a wound healing so
faire, could never breed to a Fistula, or a bodie kept so
well from drinke, to a Dropsie: but I wel perceiue, that
thy flesh is as ranke as the Wolves, who as sone as he
is striken, recovereth a skinne, but rankleth in wardlie,
vntill it come to the liuer: and thy stomacke as queasie
as olde Nestors, vnto whom pap was no better than poi-
son: and thy bodie no lesse distempered than Herrioge-
neus, whom abstinenesse from wine, made oftentimes dron-
ken. I see thy humour is loue, thy quarrell, iealousie: the
one I gather by thine addle head, the other by thy suspi-
tious nature: but I leauue them both to thy will, and thee
to thine owne wickednesse. Perchance to cloake thine own
follicie, thou callest me thesse first, not unlike vnto a curse
wife, who deseruing a checke, beginneth first to scolde.

There is nothing that can cure the kings euills, but a
Prince, nothing easie a plurisie but letting blood, nothing
purge thy humour, but that which I cannot giue the, nor
thou get of anie of her, Libertie.

Thou seemest to coulour craft by a friendlie kindnesse,
taking great care for my bondage, that I might not dis-
trust thy follies: which is, as though the Thrush in the
cage, shoulde be sorrie for the Nightingale, which singeth
on the tree, or the Beare at the stake, lament the mishap
of the Lyon in the forest.

Wat in truth Philautus, though thy skin shew the a
D.iii. fore,

Euphues and his England.

More, thy little skil trieth the a shāpe. It is not the coulour that commandeth y god Painter, but a god countenance: nor the cutting that balyueth the Diamond, but the vertue: nor the gloase of the tongue that trieth a friend, but the faith. For as all coines are not god that have the image of Cæsar, nor all Golde that is coyned with the kings stamp: so all is not truth that beareth the shew of godlinesse, nor all friends that bears a faire face. If thou pretend such loue to Euphues, carrie thy heart on the backe of thy hand, and thy tongue in the palme, that I may see what is in thy minde, and thou with thy fingers claspe thy mouth. Of a stranger I can beare much; because I know not his manners, of an enemie more, for that all procedeth of mallice, all things of a friend, if it be to trie me, nothing if it be to betraye me; I am of Scipios minde, who had rather that Hannibal should eat his heart with salt, than Lælius grieve it with unkindnesse: and of the like with Lælius, who chose rather to be slaine with the Spaniards, than suspected of Scipio.

I can better take a bliste of a Nettle, than a pricke of a Rose, more willing that a Raven shoulde peck out mine eies, than a Turtle pecke at them. Tadie of the meat one liketh not, is better than to surfe of that he loueth: & I had rather an enemie shoulde burie me quicke, than a friend belie me when I am dead.

But thy friendship Philautus, is like a new fashon, which being vsed in the morning, is accounted old before noone: which varietie of changing being ostentiously noted of a graue Gentleman of Naples, who having bought a Hat of the newest fashon, and best blocke in all Italie, and wearing it but ons daie, it was told him that it was stale, he hung it vp in his Studie, and viewing all sortes, all shapnes, perceived at the last his olde Hat againe to come into the new fashon, wherewith smiling to himselfe he sayd, I haue now liued compasse, for Adams olde Apron, must make me a new kirtle: noting this, that when no

new

Euphues and his England.

new thing could be devised, nothing could bee more new than the olde.

I speake this to this end Philautus, that I see thee as often change thy head as others doe their hats, now bee-
ing friend to Ajax, because he shoulde couer thee with his
Buckler, now to Vlysses, that he may pleade for thee with
his eloquence, now to one, and now to another, and thou
dealest with thy friends as that Gentleman did with his
felt, for seeing not my vaine answerable to thy vanities,
thou goest about (but yet the nearest waie) to hang me vp
for halfe daies, as one neither fitting thy heade, nor plea-
sing thy humour, but when Philautus thou shalt see, that
change of friendships shall make thee a fat Calfe, and a
leane Cofer, that there is no more holde in a new friend
than a new fashyon: that hats alter as fast as the Turner
can turne his blocke, and hearts as stone as one can turne
his backe: when seeing euerie one returne to his old wa-
ring, and finde it the best: then compelled rather for want
of others, than god willd of me, thou wilt retire to Euphu-
es, who at thou laidst by the wals, and seeke him as a new
friend, saying to thy selfe, I haue liued compasse, Euphues
olde fashyon, must make Philautus a new friend. Wherein
thou resemblest those, that at the first comming of new
Wine, leaue the olde, yet finding that grape more plea-
sant than wholesome, they beginne to saie as Callistenes
did to Alexander, that he had rather carouse olde graines
with Diogenes in his dish, than new Grapes with Alex-
ander in his standing cup: for of all Gods, said he, I loue
not Aesculapius.

But thou art willing to change, else wouldest thou be
unwilling to quarell: thou keepest onelie companie out of
my sight, with Reynaldo thy Countreman, which I sus-
pecting concealed, and now prouing it doe not care, if he
haue better deserued the name of a friend than I, God
knoweth: but as Achilles shalbe being lost on the seas by
a calme, and his assest, and his selfe in Vlysses

Euphues and his England.

Vlysses was toss by the Sea, to the Tombe of Ajax, as a manifest token of his right : so thou being forsaken of Reynaldo, wilt bee found in Athens by Euphues dore, as the true owner. Which I speake not as one loth to loose thee, but carefull thou loose not thy selfe. Thou thinkest an apple may please a childe, and enerie odde ans were appease a friend. So Philautus, a plaister is smal amends for a broken head, and a bad excuse will not purge an ill accuser.

A friend is long a getting, and soon lost, like a Merchants riches, who by tempest loseth as much in two houres, as he hath gathered together in twentie yeres. Nothing so fast knit as glasse, yet once broken, it can never be toyned : nothing fuller of mettall than steele, yet never heated, it will never bee hardned, friendship is the best pearle, but by disdain, throwen into vineger, it bursteth rather in pacess, than it will bow to anis softnesse. It is a salt fish that water cannot make fresh, swete Honie that is not made bitter with gall, hard golde that is not to bee mollified with fire, and a myraculous friend, that is not made an enimie with contempt. But give me leaue to eramine the cause of thy discourse to the quick, and omitting the circumstance, I will to the substance.

The onelie thing thou latest to my charge is loue, and that is a god ornement. The reason to proue it, is my praising of women, but that is no god argument. Am I in loue Philautus, with whom it should be, thou canst not conjecture, and that it should not be with thee, thou giuest occasion.

Priamus began to bee zealous of Hecuba, when he knew nons did loue her, but when he loued many, and thou of me, when thou art assured I loue none, but thou thy selfe, everie one, but whether I loue or no, I cannot live in quiet, vntesse I be fit for thy diet : wherein thou doest imitate Scyron and Procuſtes, who framing a bed of

Brasse.

Euphues and his England.

Brasse to their owne bignesse, caused it to be placed as a lodgynge for all passengers, insomuch y none could travell that waie, but he was inforced to take measure of their sheetes: if he were too long for the bed, they cut off his legs for catching colde, it was no place for a lungis: if too short, they racked him at length, it was no pallet for a dwarfe: certes Philautus, they are no lesse to be discommended for their crueltie, than thou for thy follie. For in like manner hast thou built a bed in thine owne braines, wherein euerie one must be of thy length, if he loue, thou cuttest him shorther either with some odde devise, or graue counsell, swearing rather than thou wouldest not be beleued, that Protagines portraied Venus, with a Spunge sprinkled with swete water, but if once she wrong it, it woulde drop bloud: that her Juorie combe woulde at the first tickle the haires, but at the last turne al the haires into Adders: so that nothing is more hateful than loue. If he loue not, thou stretchest out like a Wire-dralver, making a Wire as long as thy finger, longer than thine arme, pulling on with the pycers with the Shoomaker a little shooe on a great fote, till thou cracke thy credit, as he doth his shutes, alleadging that loue followeth a god wit, as the Shadow doth the bodie, and as requisite for a Gentleman, as Steele in a weapon. A wit sayst thou, without loue, is like an egge without salt, and a Courtier boide of affection, like salt without sauour. Then as one pleasing thy selfe in thine owne humour, or playing with others for thine owne pleasure, thou rollest all thy wits to sift loue from lust, as the Baker doth the branne from the flower, bringing in Venus with a Tortoise vnder her fote, as slow to harmes, her Chariot drauen with white Swans, as the cognisance of Vesta, her birds to be Pigeons, noting pietie: with as many inuentiones to make Venus currant, as the Ladies vse sleights in Italie, to make them selues counterfeit.

Thus with the Aegyptian thou plaiest fast or loose, so y

Euphues and his England.

There is nothing more certaine than that thou wilt loue, and nothing more uncertaine than when, turning at one time thy taile to the winde, with the hedghogge, and thy nose in the winde with the Weathercocke, in one gale both hoising saile and weighing Anker, with one breath, making an allarum and a parlie, discharging in the same instant, both a bullet and a false fire. Thou hast rackt me, and curtaled me, sometimes I was too long, sometimes too short, now too big, then too little, so that I must needs think thy bed monstrous, or my bodie, either they braine out of temper, or my wits out of tune: insomuch as I can liken thy head to Mercuries pipe, who with one stop caused Argus to stare and winke. If this fault be in thy nature, counsaile can doe little good, if in thy disease, Phisick can doe lesse: for nature will haue her course, so that persuasions are needlesse, and such a maladie in the marrowe, will never out of the bones, so that medicines are bootlesse.

Thou saiest that all this is for loue, and that I being thy friend, thou art loth to winke at my follie: truly I say with Tullie, with faire wordes thou shalt yet perswade me: for experience teacheth me, that straight trees haue crooked rootes, smooth baites, sharpe hookes, that the fairer the stone is in the Toads head, the more pestilent her poison is in her bowels: that talke the more it is seasoned with fine phrases, the lesse it sauoureth of true meaning. It is a mad Hare that wil be caught with a Taber, and a foolish bird that staieth the laying salt on her taile, and a blind goole that comineth to the Fores sermon. Euphues is not intangled with Philautus charmes. If all were in iest, it was too broad, weighing the place: if in earnest, too bad, considering þ person: if to trie thy wit, it was folly to be so hot, if thy friendship, mallice to be so hastie. Hast thou not read since thy coming into England, a pretie discourse of one Phiola, concerning þ rebuking of a friend: Whose reasons, although they were but few, yet were they sufficient,

Euphues and his England.

cient land if thou desire more, I could rehearse infinite : But thou art like the Epicure, whose belly is sooner filled than his eie ; for he coveteth to haue twentie dishes at his table, when he cannot digest one in his stomacke, and thou desirtest many reasons to be brought, whē one might serue thy turne, thinking it no Rainbowe that hath not all coulours, nor auncient armourie that is not quartered with sundrie coates, nor perfect rules that haue not a thousand reasons : & of all the reasons would thou wouldest follow but one, not to checke thy friend in a brauerie, knowing that rebukes ought not to weigh a graine more of salt than suger: but to be so tempered, as like pepper, they might be hot in the mouth, but like triacle, wholesome at the heart: so shall they at the first make one blush, if he were pale, and well considered, better, if he were not past grace.

If a friend offend, hee is to bee whippēd with a good Nurses rodde, who when her childe will not bee still, giveth it together both the twig and the teate, and bringeth it a sleepe when it is waiward, as well with rocking it, as rating it.

The admonition of a true friend should bee like the practise of a wise Phisition, who wrappeth his sharp pills in fine sugar, or the cunning Chyurcion, who lancing the wound with an yron, immediatlie applieth to it soft lint, or as mother's deals with their children for wormes, who put their bitter saedes into sweete Raisons, if this order hadde bene obserued in thy discourse, that interlasing sover tauntes with sugerē counsaile, bearing as well a gentle Raine, as ussing a harde Snaffle, thou myghtest haue done more with the whiske of a wand, than now thou canst with the pricke of a Spurre, and auoided that which now thou maist not, extreme vnbondnesse. But thou art like that kinde Judge, which Propertius noteth, who condemning his friend, caused

Euphues and his England.

him for y more ease to be hanged with a silken twist: And thou like a friend, cuttest my throte with a Rasor, not with a hatchet for my more honor. But why shold I set downe the office of a friend, when thou like our Athenians, knowest what thou shaldest do, but like them, never doest it.

Thou saist I eat mine own words in praising wome, no Philautus, I was never either so wicked or so witlesse, to recant truths, or mistake coulours. But this I saie, y the Ladies in England as far excell all other Countries in vertue, as Venus doth all other women in beautie. I flatter not those of whom I hope to reap benefit, neither yet so praise them, but that I thinke them women: there is no sword made of steele but hath yron, no fire made of woode but hath smoke, no wine made of grapes, but hath ries, no woman created of flesh, but hath faults: And if I loue them Philautus, they deserue it.

But it grieueth not thee Philautus, that they be faire, but that they are chaste, neither doest thou like mee the worse for commending their beautie: but thinkest they will not loue thee well, because so vertuous: wherein thou followest those, who better esteeme the sight of the rose, than the sauour, preferring faire weedes before good Hearbes, choosing rather to weare a painted flower in their Bosomes, than to haue a wholesome rote in their broaths, which resembleth the fashion of your Maidens in Italie, who buy that for the best cloth that will weare whitest, not that will last longest. There is no more praise to bee given to a faire face than to a false Glasse, for as the one flattereth vs with a baine shadowe, to make vs proude in our owne conceites, the other feedeth vs with an idle hope, to make vs peevish in our owne contemplations. Chyurgions affirme, that a white veine beeing striken, if at the first there springe out bloude, it argueth a god constitution of boode: and I thinke, if a faire woman hauing hearde the sute of a

Louer,

Euphues and his England.

Louer, if the blush at the first brunt, and shewe her bloud
in her face, sheweth a well disposed minde: so as vertuous
women I confesse, are for to bee chosen by the face, not
when they blush for the shame of some sinne committed,
but for feare she should comit anie, all women should bee
as Cæsar would haue his wife, not onelie free from sinne,
but from suspition: If such be in the English Court, if I
should not praise them, then wouldest thou saie, I care not
for their vertue, & now I giue them their commendation,
thou swarest I loue them for their beautie: So that it
is no lesse labour to please thy minde, than a sicke mans
mouth, who can realish nothing by the taste, not that the
fault is in the meate, but in his maladie, nor thou like of
anie thing in thy head, not that there is anie disorder in
my sayings, but in thy senses. Thou dost last of all obiect
that, which silence might wel resolute, y I am fallen from
Prophets to Poets, and returned againe with the dogge
to my vomit, which God knoweth is as far from truth,
as I know thou art from wisedome.

What haue I done Philautus, since my going from
Naples to Athens, speake no more than the truth, utter
no lesse, flatter me not to make me better than I am, be-
lie me not to make mee worse, forge nothing of mallice,
conceale nothing for loue: did I euer vse anie vnseemlie
talke to corrupt youth? tell me where: did I euer deceiue
those that put me in trust? tell me whom: haue I com-
mitted anie fact worthie either of death or defame? thou
canst not reckon what: haue I abused my selfe towardes
my superiours, equals, or inferiours? I thinke thou canst
not denise when: But as there is no wull so white, but
the Diar can make blacke, no apple so wete, but a cun-
ning grafter can change into a crab: so is there no man
so boide of crime, that a spitefull tongue cannot make him
to be thought a caitife: yet commonly it falleth out so wel,
that the cloth weareth the better being died, and the apple
eateth pleasanter being grafted, and the innocent is more

Euphues and his England.

esteemed, and thiweth sooner being envied for vertue, tha
belied for mallice. For as he that stroke Iason on the sto
macke, thinking to kill him, brake his impostume with y
blow, whereby he cured him: so oftentimes it fareth with
those y deale malitiousie, who in stead of a sword applie
a salue, and thinking to be ones Priest, they become his
Phisition. But as the traitor that clippeth the coine of
his Prince, maketh it lighter to be waied, not worse to be
touched: so he that by sinister reports seemeth to pare the
credit of his friend, may make him lighter among y com
mon sort, who by waight oftentimes are deceived with
counterfaits, but nothing empaireth his god name with
the wise, who trie all golde by the touch-stone.

A stranger comming into the Capitoll of Rome, seeing
all the Gods to bee ingrauen, some in one stome, some in
another, at the last he perceived Vulcan to be wrought in
Iuorie, Venus to bee carued in Jeate, which long tyme
beholding with greate delight, at the last he burst into
these words: neither can this white Iuorie Vulcan make
thee a white Smith, neither this faire woman Jeat, make
thee a faire stome. Wherby he noted, y no cunning could
alter the nature of the one, nor no nature transforme the
coulour of the other. In like manner saie I Philautus, al
though thou hane shadowered my guiltlesse life with a de
famed counterfaite, yet shall not thy blacke Vulcan make
either thy accusations of force, or my innocencie faultie,
neither shall the white Venus which thou hast portrayed
upon the blacke Jeat of thy mallice, make thy conditions
amiable, for Vulcan cannot make Iuorie blacke, nor Ve
nus change the coulour of Jeat, the one having received
such course by nature, the other such force by vertue.

What cause haue I giuen thee to suspect me, and what
occasion hast thou not offered me to detest thee: I was
neuer wise enough to giue thee counsell, yet euer willing
to wish thee well: my wealth smal to do thee god, yet rea
die to do my best. Insomuch as thou couldst never accus
me

Euphues and his England.

me of anie discurtesie:vnlesse it were in being more carefull of the, than of my selfe.

But as all flowers that are in one Nosegaike, are not of one nature, nor al rings that are worn vpon one hand, are not of one fashion: so all friends that associate at bed & bord, are not of one disposition.

Scipio must haue a noble minde, Lælius an humble spirit: Titus must lust after Sempronius, Gysippus must leau her: Damon must goe take order for his Landes, Pythias must tarrie behinde, as a pledge for his lyfe: Philautus must doe what he will, Euphues not what he should.

But it may be, y as the sight of diuerse coulours make diuerse beasts mad: so my presence doth drive the into this melancholie. And seeing it is so, I will absent my selfe, hire another lodging in London, & for a time giue my selfe to my booke, for I haue learned this by experiance, though I be young, that bauins are knownen by the bands, Lions by their clawes, Cocks by their combes, envious mindes by their manners.

Hate the I will not, and trust the I may not: Thou knowest what a friend should bee, but thou wilt never liue to trie what a friend is. Farewell Philautus, I will not staine to haue the reple, but leau the to thy lust. Euphues carrieth this Posie written in his hand, and ingraued in his heart. A faithfull friend is a wilfull foole. And so I taking leaues till I haue the better minded: England shal be my abode for a season, depart when thou wilt, and againe farewell.

Euphues in a greate rage departed, not suffering Philautus to answere one worde, who stode in a maze after the speech of Euphues: but taking courage by Loue, went immediatlie to the place where Camilla was dauncing, and there will I leau him in a thousand thoughtes hammering in his head, and Euphues seeking

Euphues and his England.

seeking a new chamber, which by god friends he quicklie
got, and there fell to his Pater noster, where a while I
will not trouble him in his prayers.

Now you shall understand, that Philautus furthered
as well by the opportunitie of the time, as the re-
questes of certaine Gentlemen his friends, was intrea-
ted to make one in a Pasque, which Philautus perceiuing
to be at the Gentlemanes house where Camilla laye, assen-
ted as willinglie to goe, as he desired to speed: & all things
being in a readinesse, they went with speed: where being
welcommied, they daunced, Philautus taking Camilla by
the hand, and as time serued, began to boord her on this
manner.

It hath bene a custome faire Ladie, how commendable
I will not dispute, how common you know, that Pas-
quers doe therefore couer their faces, that they may open
their affections, and vnder the coulour of a dance discouer
their whole desires: the benefit of which privalidge, I wil
not vse, except you graunt it, neither can you refuse, ex-
cept you breake it: I meane onelie with questions to trie
your wit, which shall neither touch your honour to an-
sweare, nor my honestie to aske.

Camilla tooke him vp short, as one not to seeke how to
replic, in this manner.

Gentleman, if you be lesse, you are too bolde: if so, too
broade: in claiming a custome, where there is no pre-
scription. I know not your name, because you feare to vt-
ter it, neither doe I desire it: & you seeme to be ashamed
of your face, else would you not hide it, neither doe I long
to see it: but as soz anie custome, I was never so supersti-
tious, that either I thought it treason to bbreak them, or
reason to keepe them.

Euphues and his England.

As for the prouing of my wit, I had rather you shoulde account me a fole by silence, than wise by answering. For such questions in these assemblies, moue suspition where there is no cause, and therefore are not to bee resolved least there be cause.

Philautus who ever as yet but plaid with the baite, was now stroke with the hooke, and no lesse delighted to heare her speake, than desirous to obtaine his lute, trained her by the bloud in this sort.

If the patience of men, were not greater than the peruerenesse of women, I should then fall from a question to a quarrell, for that I perceiue you drawe the counterfeit of that I woulde saie, by the conceit of that you thinke others haue said: but whatsoeuer the coulour be, the picture is as it pleaseth the Painter: and whatsoeuer were pretended, the minde is as the heart deeth intend. A cuuning Archer is not knownen by his arrow, but by his ayme: neither a friendlie affection by the tongue, but by the fauour. Which if it be so, me thinketh common curtesie shoulde allow that, which you thinke to cut off by courtlie coynesse, as one either too young to understand, or obstinate, to ouerthwart: your yeeres shall excuse the one, and your humour pardon the other.

And yet Ladie I am not of that faint minde, that though I winke at a flash of lightning, I dare not open mine eies againe, or hauing once suffered a repulse, I should not dare to make fresh assault: he that striketh saile in a storme, hoiseth them higher in a calme, which maketh me the bolder to utter that which you disdaine to heare, but as the Doue seemeth angrie, as though she had a gall, yet yeldeþ at the last to delight: so Ladies pretend a great skirmish at the first, yet are boorded willinglie at the last.

I meane therefore to tell you this, which is all, that

Euphues and his England.

I loue you: And so swynging her by the hand, he ended,
the beginning as followeth.

Gentleman. (I follow my first feareme) which shew-
eth rather my modestie than your desert, seeing you
resemble those which having once wet their fete, care
not how deepe they wade, or those that breaking the Ise,
Weigh not how farre they slippe, thinking it lawfull, if
one suffer you to goe awrie, no shame to goe slip-shod :
if I should saie nothing, then would you vaunt that I am
won, for that they that are silent, seeme to consent: if anie
thing, then would you boast that I would be woed, for
that Castels that come to parle, and women that delight
in courting, are willing to yeld: So that I must either
heare those things which I woulde not, and seeme to bee
taught by none, or to holde you talke which I should not,
and runne into the suspition of others. But certainlie, if
you knew how much your talke displeaseith me, and how
little it should profit you, you woulde thinke the time as
vainlie lost in beginning your talke, as I account ouer-
long vntill you end it.

If you build vpon custome, that Pasquers haue liber-
tie to speake what they shoulde not, you shall knowe that
women haue reason to make them heare what they
woulde not, and though you can vster by your visard
whatsoever it bee without blushing, yet cannot I heare
it without shame. But I never looked for a better tale
of so ill a face: you saie a bad coulour may make a god
countenaunce : but hee that conferreth your disordered
discourse with your deformed attire, maye rightlie saie,
that hee never sawe so crabbed a visage, nor hearde so
crooked a vaine. An Archer saie you, is to be knownen by
his aime, not by his arrowe: but your aime is so ill, that
if you knew how far wide from the white your shaft stic-
keth, you would heereafter rather breake your bow, than
bend it: If I be too young to understand your destinies,

Euphues and his England.

It is a signe I cannot looke : if too obstatinate, it is a token I will not : therefore for you to be displeased, it either needeth not, or bootteth not. Yet you goe farther, thinking to make a great vertue of your little valure, seeing that lightning may cause you winka, but it shal not strike you blinde, that a storme may make you strike saile, but never cut the mast, that a hot skirmish may cause you to retire, but never to runne awaie : What your cunning is I knowe not, and likelie it is your courage is great, yet haue I heard, that hee that hath escaped burning with lightning, hath beeene spoiled with thunder, and one that often hath wished drowning, hath bene hanged once for all, & he that shrinketh from a bullet in the matue battell, hath bene striken with a bill in y rereward. You fall from one thing to another, vsing no Decorum, except this, that you studie to haue your discourse as faire boide of sense, as your face is of fauour, to the end that your disfigured countenance might supple the disorder of your ill couched sentences, among the which, you bring in a Doubt without a gall, as farre from the matter you speake of, as you are from the masterie you would haue, who althoough shee cannot be angrie with you in that shes hath no gall, yet can shes laugh at you, because shes hath a splene.

I will end where you began, hoping you will beginne where I ende, you let fall your question which I looked for, and pickt a quarrell which I thought not of, and that is loue : but let her that is disposed to answere your quarrell, be curious to demand your question.

And thus Gentleman I desire you, all questions and other quarrelles set a parte, you thinke mee as a friend, so farre forth as I can graunt with modestie, or you require with good manners, and as a friend, I wish you, that you blowe no more this fire of loue, which

Euphues and his England.

will waste you before it warme mee, and make a coale in you before it can kindle in me: If you thinke otherwise, I can as well use a shifte to drive you off, as you did a shew to drawe mee on. I haue answered your custome, least you shold argue me of coinesse, no other wise than I might, mine honour saied, and your name vnknownen.

By this time entered another Masque, but almost after the same manner, and onelie for Camillas loue, which Philautus quicklie espyed, and seeing his Camilla to be courted with so gallant a youth, departed, yet with in a corner, to the end hee might decypher the Gentleman, whome hee found to bee one of the brauest younths in all England, called Surius: then wounded with griefe, hee sounded with weaknesse, and going to his Chamber, began a fresh to recount his miseries on this sorte.

Ah miserable and accursed Philautus, the verie monster of Nature, and spectacle of shame, if thou liue, thou shalt be despised: if thou die, not missed: if woe, pointed at: if win, loathed: if loose, laughed at: bred either to liue in loue, and be forsaken, or die with loue, and be forgotten.

Ah Camilla, would either I had beeene borne without eies, not to see thy beautie, or without eares, not to heare thy wit, the one hath inflamed me with a desire of Venus, the other with the gifts of Pallas: both with y fire of loue: Loue, yea, loue Philautus, than the which nothing can happen unto man more miserable. I perceiue now that the chariot of the Sunne is for Phoebus, not for Phaeton, that Bucephalus will stope to none but Alexander, that none can sound Mercurius pipe, but Orpheus, that none shall win Camillas liking but Surius, a Gentleman I confesse, of greater birth than I, & yet I dare saie, not of greater faith. It is he Philautus, that wil stelt all the fat from thy

Euphues and his England.

thy beard, insomuch as she wil disdain to looke vpon thee: if she but once thinke vpon him. It is he Philautus, y hath wit to trie her, wealth to allure her, personage to entice her, and all things that either Nature or Fortune can give to win her.

For as the Phrigian harmonie being moued to the Caledenes, maketh a great noise, but being moued to Apollo, it is still and quiet: so the loue of Camilla desired of me, moueth I know not how many discords, but proued of Surius, it is calme and consenteth.

It is not the swete flowers that Ladies desire, but the faire, which maketh them weare that in their heads, wrought forth with the Needle, not brought forth by Nature: and in the like manner they account of that loue, which arte can coulour, not that the heart doth confess, wherein they imitate the Maidens (as Euphues often hath tolde me) of Athens, who take more delight to see a fresh and fine coulour, than to tast a swete and wholsome drupe.

I, but how knowest thou that Surius faith is not as great as thine, when thou art assured thy vertue is no lesse than his? He is wise, and that thou seest: valiant, & that thou fearest: rich, and that thou lackest: fit to please her, and displace thee, and without spite be it said, worthie to doe the one, and willing to attempt the other.

Ah Camilla, Camilla, I know not whether I shoulde more commend thy beautie or thy wit: neither can I tell whether thy looks haue wounded me more, or thy words. For they both haue wrought such an alteration in my spirits, that seeing thee silent, thy comelinesse maketh me in a maze: and hearing thee speaking, thy wisdome maketh me Clarke mad.

I, but things aboue thy height, are to be looked at, not reached at. I, but if I shoulde now end, I had ben better neuer to haue begun. I, but time must ware away loue, I, but time may winne it. Hard stones are pearted with

Euphues and his England.

soft drops, great Dkes he wen downe with many blowes, the stoniest heart mollified by continuall perswasions, or true perseveraunce.

If deserts can nothing pruaile, I will practise deceites, and what faith cannot doe, coniuring shall. What saist thou Philautus, caist thou imagine so great mischiche against her thou louest? Knowest thou not, þ fish caught with medicines, and women gotten with witchcraft, are never wholesome? So, no, the Fores wiles shall never enter into the Lyons head, nor Medeas charmes into Philautus heart. I, but I haue heard, that extremities are to be vsed, where the meane will not serue, and that as in loue there is no measure of griefe, so there should bee no end of guile, of two mischiefes the least is to be chosen, and therfore I thinke it better to poison her with the sweete baite of loue, than to spoile my selfe with the bitter sting of death.

If she be obstinate, why should not I be desperate? If she be voide of pittie, why should not I be voide of pietie? In the rulling of Empires there is required as great policie as prouesse: in governing an estate, close crueltie doth more good than open clemencie: for the obtaining of a kingdonme, as wel mischiche as mercie is to be practised. And then in the winning of my loue, the verie image of beautie, curtesie, and wit, shall I leaue anie thing vnought, vnattempted, vndone? Hee that desireth riches, must stretch the string that will not reach, and practise all kindes of getting. Hee that coueteth honour, and cannot climbe by the ladder, must vse all coulours of lustynesse. Hee that thirsteth for Wine must not care how he get it, but where he may get it: nor he that is in loue, be curious what meanes he ought to vse, but readie to attempt anie: For slender affection doe I thinke that, which either the feare of lawe, or care of religion may diminish. Fie Philautus, shinc owne wordes condemne thee of wickednesse: tush the passions I sustaine, are neither to be

Euphues and his England.

be quieted with counsaile, nor eased by reason : therefore I am fullie resolued either by art to winne her loue, or by dispaire to loose mine owne life.

I haue heard heere in London of an Italian, cunning in Mathematike, named Pscellus, of whom in Italie I haue heard in such cases can doe much by Magike, and will doe all things for monie, him will I assay as well with gold as other god turnes, & I thinke there is nothing that can be wrought, but shall be wrought, for guylt or good will, or both. And in this rage as one forgetting where he was, & whom he loued, he went immedialie to seeke Phisicke for that, which onelie was to be found by Fortune.

Here Gentlemen you may see into what open sinnes the heate of loue driueth man, especiallie, where one louing is in dispaire, either of his owne imperfection, or of his Ladies vertues to bee beloued againe, which causeth man to attempt those things, y are contrarie to his owne minde, to religion, to honestie.

What greater villanie can there be devised, than to enquire of **S**orcerers, **S**oothsaiers, **C**oniuers, or learned **C**larkes for the injoying of loue : But I will not resell that heere, which shall be confuted heereafter.

Philautus hath sone found this Gentleman, who conducting him into his studie, and demanding of him the cause of his comming, Philautus beginneth in this manner, as one past shame to vsold his sute.

Mister Pscellus (and Countre man) I neither doubt of your cunning to satisfie my request, nor of your wisedome to conceale it, for were either of them wanting in you, it might turne me to trouble, and your selfe to shaine.

I haue heard of your learning to be great in Magick, and somewhat in Phisicke, your experiance in both to be exquisite, which caused me to seek to you for a remedie
of

Euphues and his England.

of a certayne grise, which by your meanes may be eased, or else no waies cured.

And to the end such cures may be wrought, God hath stirred vp in all tyme Clarkes of great vertue, & in these our daies men of no smal credit, among the which, I haue heard no one more commended than you, which although happilie your modestie will denie (for that the greatest Clarkes doe commonlie dissemble their knowledge) or your presisenesse not graunt it, for that cunning men are often more dangerous, yet the wrold doth well know it, diuerse haue tried it, and I must needs beleue it.

Pcellus not suffering him to raunge, yet desirous to know his arrant, answered him thus.

GEntlenian and Countrian as you saie, & I beleue, but of that hereafter: if you haue so great confidence in my cunning, as you protest, it may be your wrong imagination shall worke that in you, which my art cannot, for it is a principle among vs, that a vehement thought is more auailable, than the vertue of our figures, formes, or charecters. As for keeping your counsell, in things honest, it is no matter, and in cases vnlawfull, I will not meddle. And yet if it threaten no man harme, & may doe you good, you shall finde my secrete to be great, though my science be small, and theresoyle saie on.

There is not farre hence a Gentlewoman, whome I haue long time loued, of honest Parents, great vertue, and singular beautie, such a one as neither by arte I can describe, nor by seruice deserue: & yet because I haue heard many saie, that where cunning must worke, the whole bodie must be couloured, this is her shape.

Shee is a virgin of the age of eightene yares, of stature neither too high nor too low, and such was Juno: her haire blacke, yet comelie, and such had Leda: her eyes basill,

Euphues and his England.

hasill, yet bright, and such were the lights of Venus.

And although my skill in Phisognomie be small, yet in my iudgement shē was borne vnder Venus, her fore-head, nose, lippes, and chin, foreshewing (as by such rules we gesse) both a desire to loue, and a good successe in loue. In complexion a pure sanguine, in condition a right Saint, seldom giuen to plaie, often to praier, the first letter of whose name (for that also is necessarie) is Camilla.

This Ladie I haue serued long, and often sued vnto, insomuch that I haue melted like Ware against the fire, and yet liued in the flame, with the flie Pyrausta, & Psellus, the tormentes sustained by her presence, the grieses endured by her absence, the pining thoughtes in the daie, the pinching dreames in the night, the dying life, the lining death, the iealousie at all times, and the dispaire at this instant, can neither be vttered of me without clouds of teares, nor heard of thee without griefe.

No Psellus, nor the tortures of Hell, are either to be compared or spoken of, in the respect of my tormentes: for what they all had severallie, all that and more doe I feele toyntrie. Insomuch that with Sisiphus I roll the stome euен to the top of the hill, when it tumbleth both it selfe and me into the bottome of hell, yet neuer ceasing, I attempt to renue my labour, which was begun in death, and cannot end in life.

What drier thirst could Tantalus endure than I, who haue almost euerie houre the drinke I dare not tast, and the meate I cannot? Insomuch that I am torne vpon the Wheele with Ixion, my liver gnawen of the Vultures and Harpies: yea, my Soule troubled euен with the unspeakable paines of Megara, Tisiphone, Alecto, which secrete sorrowes, although it were more meete to inclose them in a Laborynth, than to sette them on a

Euphues and his England.

hill: Yet where the minde is pass hope, the face is pass shame.

It fareth with me Psellus as with the Ostridge, who pricketh none but her selfe, which causeth her to run when she would rest, or as it doth with the Pellicane, who striketh bloud out of her owne bodie to doe others good: or with the Wood-culuer, who plucketh off her feathers in winter, to keepe other from colde: or as with the Storke, who when she is least able carrieth the greatest burthen. So I practise all things that may hurt me, to do her good, that never regardeth my paines, so farre she is from regarding them.

For as it is impossible for the best Adamant to draw you unto it if the Diamond be neare it, so is it not to be looked for, that I with all my service, sute, deserts, and what else so euer that may draw a woman, should win Camilla, as long as Surius, a precious stone in her eies, and an eie sore in mine, bte present, who loueth her I knowe too well, and shée him I feare moe better: which loue will baxe betweene vs such a deadlie hatred, that beeing dead, our bloud cannot bee mingled together like Florus and Aegithus, and beeing burnt, the flames shall part like Polinices and Eteocles, such a mortall enmitie is kindled, that nothing can quench it but death: and yet death shall not end it.

What counsell can you give me in this case? What comfort? What hope?

When Acontius could not perswade Cydippe to loue, he practised fraude. When Tarquinus could not win Lucretia by praier, he vsed force.

When the Gods could not obtaine their desires by sute, they turned themselves into new shapes, leauing nothing vndone, so feare they shoulde be vndone.

The disease of loue Psellus is impatient, the desire extreme, whose assaultes neither the wise can resist

by

Euphues and his England.

by politie, nor the valiant by strength.

Iulius Cæsar a noble Conquerour in warre, a graue Counsallour in peace, after hec had subdued Fraunce, Germanie, Britaine, Spaine, Italie, Thessalia, Aegypt, yea, entered with no lesse puissance than good fortune into Armenia, into Pontus, into Africa, yelded in his chiefeſt victories to loue, Pſellus, as a thing fit for Cæſar, who conquered all things satying himselfe, and a deeper wound did the ſmall arrowe of Cupide make, than the ſpeares of his enimies.

Hannibal no leſſe valiant in armes, nor more fortunate in loue, hauing ſpoiled Ticinum, Trebia, Trasimena, and Capua, ſubmitted himſelfe in Apulia to the loue of a Woman, whose hate was a terroure to all men, and became ſo bewitched, that neither the feare of death, nor the deſire of glorie could remoue him from the lap of his louer.

I omit Hercules, who was constrained to uſe a diſtaſſe for the deſire of his loue. Leander, who ventured to crosse the ſeas for Hero. Iphis that hanged himſelfe, Pyramus that killed himſelfe, and infinit moxe which could not reſiſt the hot ſkirmiſhes of affection.

And ſo farre hath this humour creapt into the minde, that Biblis loued her Brother, Myrrha her Father, Canace her nephewe: Inſomuch as there is no reaſon to be giuen for ſo ſtrange a grieſe, nor no remedie ſo unlaуfull, but is to be ſought for ſo monſtrous a diſeaſe.

My diſeaſe is ſtrange, I my ſelfe a ſtranger, and my ſuſte no leſſe ſtrange than my name, yet leaſt I bee tedious in a thing that requireth hauſte, giue eare to my tale.

Evane hearde oftentimes that in loue there are three thinges for to bee uſed, if time ſerue, violence: if wealth be greate, golde: if neceſſtie compell, doſterie, and my ſeueyng is aliaſtis to the three.

Euphues and his England.

But of these three but one can stand me in stead, the last, but not the least, which is able to wozke the mindes of all women like Ware, when the other can scarce wind them like a With. Medicines there are that can bring it to passe, and men there are that haue some by potions, some by verses, some by dreames, all by deceit, the examples were tedious to recite, & you know them, the meanes I come to learne, and you can giue them, which is the onlie cause of my comming, and may be the occasion of my pleasure, and certainly the waie both for your praise and profitte.

Whether it be an enchanted lease, a veare of Pythia, a figure of Amphion, a Charecter of Oschanes, an Image of Venus, or a branch of Sybillo, it skilleth not.

Let it bee either the seeds of Medea, or the bloud of Philis, let it come by Oracle of Appollo, or by Prophesie of Tyresias, either by the intrailes of a Goat, or what else so euer, I care not, or by all these in one, to make sure incantation, and spare not.

If I win my loue, you shall not loose your labour, and whether it redound or no to my greater perill, I will not forget your paines.

Let this potion be of such force, that she may doate in her desire, and delight in her distresse.

And if in this case you either reveale my sute, or denie it, you shal sone perceiue that Philautus will die as despetratlie in one minute, as he hath liued this thre moneths carefullie, & this your studie shal be my graue, if by your studie you ease not my griefe.

When he had thus ended, he looked so stearnlie vpon Psellus, that he wished him farther off, yet taking him by the hand, and walking into his Chamber, this good man began thus to ans were hun.

Gentleman, is the inward spirite bee answerable to the outward speach, or the thoughts of your heart a
graue

Euphues and his England.

grēable to the wordes of your mouth, you shall brēde to your selfe great discredit, and to me no small disquiet.

Do you thinke Gentleman, that the minde being created of God, can be ruled by man, or that anie one can moue the heart, but he that made the heart? But such hath bene the superstition of olde women, and such the follie of young men, that there could be nothing so vaine, but the one would inuent, nor anie thing so sencelesse, but the other would beleue: which then brought youth into a scōles Paradise, and hath now cast age into an open mōckage.

What the force of loue is, I haue knownen, what the effects haue ben, I haue heard: yet could I neuer learne, that euer loue could be wonne, by the vertues of hearbs, stones, or wordes. And though many there haue bene so wicked to seeke such meanes, yet was there neuer anie so vnhappie to finde them.

Parrhasius painting Hopplitides, could neither make him that ran to sweate, nor the other that put off his ar-mour to breath, adding this as it were for a note, No farther than coulours: meaning, that to giue life was not in his pensill, but in the Gods.

And the like may be said of vs, that giue our mindes to knowe the course of the Starres, the Planets, the whole Globe of Heauen, the Simples, the Compounds, the bowells of the Earth, that some thing we may gesse, by the outward shape, some thing by the Natunitie: but to wreast the will of man, or to wreath his heart to our humours, it is not in the compasse of art, but in the pow-er of the most highest.

But for because there haue bene many without doubt, that haue giuen credite to the vaine illusions of Witch-
es, or the fonde inuentions of idle persons, I will sette downe such reasons as I haue heard, and you will laugh at, so I hope I shall both satisfie your minde, and make you a little merrie, for me thinketh there is nothing that

Euphues and his England.

can more delight, than to heare the thing which haue no waight, to bee thought to haue wrought won-ders.

If you take Pepper, the seede of a Nettle, and a lit-tle quantitie of Pyretum, beaten or pounded altogether, and put into Wine of two yeres olde, whonsoeuer you drinke to Camilla, if shee loue you not, you loue your la-bour. The toll is small, but if your beleefe be constant, you winne the goale: for this receipt standeth in a strong conceit.

Egges and Honie blended with the nuts of a Pine tree, laide to your left side, is of as great force when you loue vpon Camilla to bewitch the minde, as the Quintes-sence of stock-fish, is to nourish the bodie.

An hearbe there is called Anacamforitis, a straunge name, and doubtlesse of a straunge nature, for whosoever toucheth it, falleth in loue with the person she next seeth. It groweth not in England, but heere you shall haue that which is not halfe so good, that will doe as much good, and yet trulie no more.

The hearbe Carisum moystned with the bloud of a Lizard, and hanged about your necke, will cause Camilla (for her you loue best) to dreame of your seruices, futes, desires, deserts, and whatsoeuer you would wish her to thinke of you, but being wakened, she shall not remem-ber what she dreamed of. And this hearbe is to bee found in a Lake neere Boetia, of which water who so drinkeith, shall be caught in loue, but neuer finde the hearbe: and if he drinke not, the hearbe is of no force.

There is in the Frogs side, a bone called Apocycon, and in the head of a young Colt, a bounch named Hyp-pomanes, both so effectuall for the obtaining of loue, that who so getteth either of them shall winne anie that are willing: but so iniuriously both crafte and nature dealt with young Gentlemen, that seeke to gaine god will by these meanes, that the one is licked off, before it can bee gotten,

Euphues and his England.

gotten, the other breaketh as soone as it is touched. And yet vntesse Hippomanes be licked, it cannot worke, and except Apocycon be found, it is nothing worth.

I omit the Thistle Eryngium, the hearbes Catanenci, and Pyteuma, Iuba his Charito blepharion, and Orpheus Staphilinus, all of such vertue in cases of Loue, that if Camilla should but taste anie one of them in her mouth, shē would never let it goe downe her throat, least shē should be poisoned, for well you knowe Gentleman, that loue is a poison, & therfore by poison it must be maintained.

But I will not forget as it were the Metheridate of the Magitians, the beast Hiena, of whom there is no part so small or so vile, but it serueth for their purpose: insomuch that they account Hiena their God that can doe all, and their Diuell that will doe all.

If you take seauen haires of Hienas lippes, and carrie them vre daies in your taeth, or a pece of her skinne next your bare heart, or her bellie girded to your lefste side, if Camilla suffer you not to obtaine your purpose, certainlie shē cannot chuse but thankē you for your paines.

And if you want medicines to winne women, I haue yet more, the lungs of a Vulture, the aiges of Stellio, the lefft stone of a Cocke, the tongue of a Gose, the braine of a Cat, the last haire of a Wolues taile, thinges easie to be had, and commonlie practised, so that I would not haue thee stand in doubt of thy loue, when either a young Swallowe famished, or the shrowding shete of a deere friend, or a waren Taper that burnt at his feete, or the enchanted Neede that Medea hidde in Iasons sleeve, are able not onelie to make them desire loue, but also die for loue.

How do you now feele your selfe Philantus? If the least of these charmes be not sufficient for thee, all exorcismes and coniurations in the world will not serue thee.

You

Euphues and his England.

You see Gentleman, into what blinde and grose errors in olde time wee were lead, thinking euerie olde wiues tale to be a truth, and euerie merrie word, a verie witchcraft. When the Aegyptians fell from their God to their Priests of Memphis, and the Grecians from their Morall questions, to their disputationes of Pyrrhus, and the Romanes from religion to pollicie, then beganne all superstition to brēde, and all impietie to blōme, and to be so great they are both growen, that the one beeing then an Infant, is now an Elephant, and the other being then a twig, is now a tree.

They inuented as many inchauntments for loue, as they did for the tooth-ach, but hee that hath tried both, will saie, that the best charme for a tooth is to pull it out, and the best remedie for loue to weare it out. If incantations or potions, or amorous sayings, could haue preuailed, Circes would never haue lost Vlysses, nor Phædra Hippolitus, nor Phillis Demophoon. If Coniuratiōns, Charecters, Circles, Figures, Fiendes, or Furies, might haue wrought anie thing in loue, Medea would not haue suffered Iason to alter his minde.

If the stirpes of Micaonias, or the bārses of Aeneas, or the Satyren of Dipsas, were of force to moue the mind, they all thēe would not haue bene martired with the tormentes of loue.

No, no Philautus, thou maist well poison Camilla with such dregges, but nevere perswade her: For I confesse, that such hearbes may alter the bodie from strength to weaknesse: but to thinke that they can moue the minde from vertue to vice, from chastitie to lust, I am not so simple to beleue, neither would I haue thēe so sinfull as to doe it.

Lucilla ministring an amorous potion vnto her husband Lucretius, procured his death, whose life she onelie desired.

Aristotle noteth one, that beeing inflamed with the beautie

Euphues and his England.

beautie of a faire Ladie, thought by medicine to procure his blisse, and wrought in the end his bane: So was Ca- ligula slaine of Læsonis, and Lucius Lucullus of Calistine, perswade thy selfe Philautus, that to vse hearbes to win loue, will weaken thy bodie, & to thinke that hearbes can further, doth hurt the soule: for as great force haue they in such cases, as noble men thought them to haue in the olde time: Achimenius the heath was of such force, that is was thought if it were throwen into the battaile, it would make all the souldours tremble: but where was it when the Humbri & Tentonii were exiled by war, where grew Achimenius, one of whose seanes wold haue sauied a thousand lites.

The kings of Persia gaue their souldours the Plant Latace, which who so had, should haue plentie of meate, and monie, & men, and all things: but why did the souldours of Caesar endure such famine in Pharsalia, if one hearbe might haue eased so many hearts?

Where is Balis that Iuba so commendeth, the which could talte the dead to life, and yet he himselfe died?

Democritus made a confession, that whosoeuer dranke it, should haue a faire, a fortunate, and a good child. Why did not the Persian kings will this Nectar, hauing such deformed and vnhappy issue?

Cato was of that minde, that three enchanted wordes could heale the eie sight: and Varro, that a verse of Sybilla could eise the gout, yet the one was faine to vse running water, which was but a colde medicine, the other patience, which was but a drye plaister.

I would not haue thee thinke Philautus, that loue is to be obtained by such meanes, but onelis by faith, Vertue, and Constancie.

Philip king of Macedon, casting his eie vpon a faire Virgin, became enamoured, which Olympias his wife perciuing, thought him to bee enchanted, and caused one of her seruantes to bring the Maiden vnto her, whome

Euphues and his England.

She thought to thrust both to erte and shame: but viewing her faire face without blemish, her chaste eies without glancing, her modest countenance, her sober and womanly behauour, finding also her vertues to be no lesse than her beaultie, she sayd, in my selfe there are charmes, meaning y there was no greater enchantment in loue than tempe-
rance, wisedome, beaultie, and chastitie. Fond therefore
is the opinion of those, that thinke the minde to be tied to
Magick, and the practise of those filthie that seek those
meanes.

Loue dwelleth in the minde, in the will, and in the
heart, which neither coniurer can alter, nor Phisick. For
as credible it is, that Cupid sheweth his arrow, & hitteþ
the heart, as that heartes haue the foice to bewitch the
heart, onelie this difference there is, y the one was a fici-
son of Poetrie, the other of superstition. The will is pla-
ced in the soule, and who can enter there, but he that trea-
ted the soule?

No, no, Gentleman, whatsoeuer you haue heard touch-
ing this, beleue nothing: for they in mine opinion, which
imagine that the mind is either by intantation, or exsan-
tation to be ruled, are as farre from truth, as the East
from the West, & as neare impietie against God, as they
are to shame among men, and so contrarie is it to the pro-
fession of a Christian, as Paganisme.

Suffer not your selfe to be lead with that vile conceit,
practise in your loue all kinde of loyaltie. Bee not mate,
nor full of babble: be sober, but awoide sullennesse: vse no
kinde of riot, either by banketting, which procureth sur-
fets: nor in attire, which hasteth beggerie.

If you thinke well of your wit, be alwaies pleasant: if ill, be often silent: in the one thy talke shall prouise thee
sharpe, in the other, thy modestie wise.

All Fish are not caught with flies, all women are
not allure with personage. Frame Letters, Ditties,
Musick, and all meanes that honestie may allow: for
he

Euphues and his England.

he doeth well, that meaneth no ill, & he spedeth sooner that speaketh what he shoud, than he that uttereth what he will. Believe me Philautus, I am now olde, yet haue I in my head a loue tooth, and in my minde there is noe thing that more pearceth the heart of a beautifull Ladie, than writing, where thou maist so set downe thy passions, and her perfeccion, as she shall haue cause to thinke well of thee, and better of her selfe: but yet so warlike, as neither thou seeme to praise her too much, or debase thy selfe too lowlie: for if thou flatter them without meane, they loath, and if thou make of thy self above reason, they laugh at it: temper thy wordes so well, and place euerie sentence so wiselie, as it may bee hard for her to iudge, whether thy loue be more fauifull, or her beautie amiable.

Lions sawne when they are clawed, Tygers stoppe when they are tickled, Bucephalus lieth downe when he is curried, women yeld when they are courted.

This is the poison Philautus, the enchantement, the pos-
tions, that creepeth by slight into the minde of a weman,
& chatcheth her by assurance, better than the sond deuices
of olde dreames, as an apple with an Ave Marie, or a
hastil wand of a yere olde crossed with sise Charecters,
or the picture of Venus in virgin Mare, or the images of
Camilla vpon a Moultwarpes skinne.

It is not once mentioned in the English Court, nor
so much as thought off in anie ones conscience, that loue
can be procured by such meanes, or that anie can imagine
such mischiefe, and yet I feare me it is too common in our
Countrie, whereby they incurre hate of euerie one, & loue
of none.

Touching my cunning in anie vile deuices of Magick,
it was never my studie, onelie some delight I tooke in the
Mathematikes, which made me knownen of more than I
would, & of more than thinke well of me, although I ne-
uer did hurt anie, nor hindered.

Euphues and his England.

But be thou quiet Philautus, & vse those meanes that may winne thy loue, not those that may shorthen her life, and if I can anie waies stand thee in stead, vse me as thy poore friend and countryman, harme will I do thee none, god I cannot. My acquaintance in Court is small, and therefore my dealings about the Court shall be few, for I loue to stand aloofe from loue and lightning. Fire giueth light to things farre off, and burneth that which is next to it. The Court shineth to me that come not there, but singeth those that dwel there. Onelie my counsaile vse, that is in writing, and me thou shalt finde secrete, wishing thee alwaies fortunate, & if thou make me pertaker of thy successe, it shall not turne to thy griefe, but as much as in me lieth, I will further thee.

When he had finished his discourse, Philautus liked verie well of it, and thus replied.

El Psellus, thou hast wrought that in me, which thou wisthest, for if the batts that are lated for beautie be so ridiculous, I thinke it of as great effect in loue to vse a plaister, as a potion.

I now vfferlie dissent from those that imagine Magicke to be the meanes, & consent with thee, that thinkest letters to be, which I will vse, & how I spred I will tell thee, in y meane season pardon me, if I vse no longer answere, for wel you know, y he that hath the fit of an ague vpon him, hath no list to talke, but to tumble, & loue pinching me, I haue more desire to chew vpon melancholie, than to dispute vpon Magicke, but hereafter I will make repaire vnto you, and what I now giue you in thankes, I will then requite with amends.

Thus these two Countrimen parted with certaine Italian imbracings & tearmes of curtesie, more than common. Philautus we shall finde in his lodging, Psellus we will leaue in his studie, the one musing of his loue, the other of his learning.

Hære

Euphues and his England.

Here Gentlewomen you may see, how iustlie men seek to intrap you, when scornfullie you go about to reiect them, thinking it not unlawfull to use arte, when they perceiue you obstinate: their dealings I will not allowe, neither can I excuse yours, and yet what shoulde be the cause of both, I can gesse.

When Phydias first painted, they used no coulours, but blacke, white, red, and yelow: Zeuxis added greene, and euerie one inuented a new shadowing. At the last it came to this passe, that he in painting deserved most praise, that could set downe most coulours: whereby there was more contention kindled about the colour tha the counterfeit, and greater chualtation for varietie in shew, than workmanship in substance.

In the like manner hath it fallen out in loue: when Adam loued, there was no policie but plain dealing: in coulours but blacke & white, affection was measured by faith, not by fancie, he was not curious, nor Eve cruell: he was not enamoured of her beautie, nor she allured by his personage: and yet then was she the fairest woman in the world, & he the propriest man. Since that time euerie louer hath put to ainke, and made of a ring, a chaine, and an odde corner, and framed of a plaine Alley, a crooked knot, and of Venus Temple, Dedalus Labozinth. One curleth his hairs, thinking loue to be moued with faire lockes: another laisth all his liuing upon his back, iudging that women are wedded in branery: some use discourses of loue to kindle affection: some ditties to allure the minde, some letters to stirre the appetite, diverse fighting to proue their manhood: sundrie sighing, to shew their maidies, many attempt with shewes to please their Ladies eyes, not few with Musick to entice the eare: insomuch, that there is more strife now who shall be the finest Louer, than who is the faistfullest.

This causeth you Gentlewomen, to picke out those that can court you, not those that loue you, and hee is ac-

Euphues and his England.

counted the best in our concets that vseth most coulours,
not that sheweth greatest curtesie.

A plaine tale of Faith ye laugh at, a picked discourse
of fancie you meruaile at, condemning the simplicitie of
truth, and preferring the singularitie of deceit: Wherein
you resemble those fishes that rather swallow a faire bait
with a sharpe hooke, than a soule worme breading in the
mudde.

Whereof it commeth, that true louers receiving a flout
for their faith, and a mocke for their god meaning, are in-
forced to seeke such meanes as might compell you, which
you knowing impossible, maketh you the more disdainful
and them the more desperate. This then is my counsel,
that you vse your louers like friends, and choose them by
their faith, not by the shew, but by the sound, neither by
the waight, but by the touch, as you doe golde: so shall
you be praised as much for vertue as beautie. But re-
turne we againe to Philautus, who thus began to debate
with himselfe.

What hast thou done Philautus, in seeking to wound
her that thou desirest to win: With what face canst
thou loke on her, whom thou saughtest to loose: Fie, fie
Philautus, thou bringest thy god name into question, and
her life into hazard, having neither care of thine own cre-
dit, nor her honor. Is this the love thou pretendest, which
is worse than hate: Didst not thou seeke to poison her,
that never pinched thee: neboith elme a shet to all

But why doe I recount those things which are past,
and I repent: I am now to consider what I must do, not
what I would haue done: Follies past shall be worne out
with faith to come, and my death shall shew my desire.
Write Philautus, what saiest thou: Write, no, ne, thy ruds
stile will bewraye thy meane estate, and thy rash attempt
will purchase thy ouerthrow. Venus delighteth to heare
none but Mercurie, Pallas wil be stoln of none but Ulysses,

Euphues and his England.

it must be a smooth tongue ; and a sweete tale that can
inhabit Vesta.

Besides that, I dare not trust a messenger to carrie it, nor her to read it, least in shewing my Letter, she disclose my loue, and then shall I be pointed at of those that hate me, and pittied of those that like me, of her scorned, of all talked off. So Philautus, be not thou the by word of the common people, rather suffer death by silence, than derision by writing.

I, but it is better to reueale thy loue than conceale it, thou knowest not what bitter poison lieth in sweete wordes, remember Psellus, who by experience hath tried, that in loue one Letter is of moze force than a thousand wokes. If they like writings they reade them often, if dislike them, run them over once : & this is certaine, that she that readeth such toies, will also ans were them. Onelie this, be secret in conuiance, which is the thing they chieftiess desire. Then write Philautus, write, he that searcheth euerie bush, must never goe a birding, he that casteth all doubts, shall never be resolved in anie thing. And this assure thy selfe, that be thy Letter never so rude and barbarous, she wil reade it, & be it never so louing, she will not shew it, which were a thing contrarie to her honour, & the next waie to call her honestie into question. For thou hast heard, yea, and thy selfe knowest, that Ladies that vaunt of their louers, or shew their letters, are accounted in Italy counterfeit, and in England they are not thought currant.

Thus Philautus determined hab, nab, to send his Letters, flattering himself with the successe, which he to himselfe fained : & after long musing, he thus began to frame the minister of his loue.

To the fairest Camilla,

Here is the choice faire Ladie, when one is com-
pelled either by Aletice to die with griesse, or by
writing

Euphues and his England.

writing to live with shame: But so swerte is the deuise
of life, and so sharpe are the passions of loue, that I am en-
forced to preferre an vntimelie lute before an vntimelie
death. Both I haue bene to speake, & in despaire to speare,
the one proceeding of mine owne cowardise, the other of
thy craultie. If thou enquire my name, I am the same
Philautus, which for thy sake of late came disguised in a
maske, pleading custome for a privilege, and curtesie for
a pardon. The same Philautus which then in secrete
tearmes couloured his loue, and now with bitter teares
bewrayes it. If thou nothing esteeme the banish water
that falleth from mine eies, I would thou couldest see the
warme bloud that droppeth from my heart. Oftentimes
I haue ben in thy companie, where easilie thou myghtest
haue perceived my wan cheakes, my hollow eies, my scal-
ding sighs, my trembling tongue: to forswete that then,
which I confesse now. Then consider with thy selfe Ca-
milla, the plight I am in by deuise, & the perill I am like
to fall into by deniall.

To recount the sorowes I sustaine, or the seruice I
haue vowed, would rather breede in thee an admiration
than a belase: onlie this I add for the time, which the end
shall trie for a truthe, that if thy ans were be sharpe, my life
will be short; so farre hath loue wrought in my pining &
almost consumed boide, that thou onelie maist breathe into
me a new life, or bereave me of the olde.

Thou art to weigh, not how long I haue loued thee,
but how faithfullie, neither to eramine the worthynesse of
my person, but the extremities of my passions: so prefer-
ring thy desorts before the length of time, and my disease
before the greatnessse of my birth, & thou wilt either yield
with equitie, or denie with reason, of both the which, al-
though the greatest be on my side, yet y least shall not dis-
like me: for that I haue alwaies found in thee a minde,
neither repugnant to right, nor vaine of reason. If thou
wouldest but permit me to talkke with thee, or by writing
suffer

Euphues and his England.

suffer me at large to discourse with thee, I doubt not but that both the cause of my loue would be beleued, & the extremitie rewarded, both proceeding of thy beautie and vertue, the one able to allure, the other readie to pittie. Thou must thinke y God hath not bestowed those rare gifts vpon thee to kill thos that are caught, but to cure them. Those that are stong with the Scorpion, are healed with the Scorpion, the fire that burneth taketh away the heate of the burne. The spider Phalangium that possoneth, doth with her skinne make a plaister for poison, and shall thy beautie whiche is of force to winne all with loue, be of the crueltie to wound anie to death? No Camilla, I take no lesse delight in thy faire face, than pleasure in thy god conditions, assuring my selfe, that for affection without lust, thou wilt not render mallice without cause.

I omit my care to thy consideration, expecting thy letter, either as a cullise to preserue, or as a sword to destroy, either as Antidotum or as Aconitum: If thou delude me, thou shalt not long triumph ouer me living, & small will thy glorie be when I am dead. And I end.

Thine euer, though
he be neuer thine,
Philautus.

This Letter being coined, he studied how he might conuie it, knowing it to bee no lesse perillous to trust those he knew not in so waightie a case, than difficult for himselfe to haue opportunitie to deliver it in so suspitious a companie: At the last taking out of his closet a faire Pomegranat, & pulling all the kernells out of it, he wapped his Letter in it, closing the top of it finelie, that it could not be perceiued, whether nature againe had knit it of purpose to farther him, or his art had overcome Nature's ryming.

Euphues and his England.

This Pomgranat he tolke, being himselfe both messenger of his letter & the maister, and insinuating himselfe into the companie of the Gentlewoman, among whome was also Camilla, he was welcommes, as well for that he had ben long time absent, as for y he was at all times pleasant, much good communication ther was, touching many matters, which haere to insert, were neither conuenient, seeing it doth not concerne y historie, nor expedient, seeing it is nothing to the delinerie of Philautus letter. But this it fell out in the end, Camilla whether longing for so faire a Pomgranat, or willed to aske it, yet loth to require it, she sodainlie complained of an olde disease, wherwith she many times felt her selfe grieued, which was an extreme heat in y stomacke, which aduantage Philautus marking, would not let slip when it was purposelie spoken, y she should not give him the slip, and therfore as one glad to haue so conuenient a time to offer both his dutie and his deuotion, he began thus.

EHaue heard Camilla of Phisitions, that there is nothing either more comfortable or more profitable for the stomack or inflamed liuer, than a Pomgranat, which if it be true, I am glad that I came in so good time with a medicine, seeing you were in so ill a time supprised with your maladie: and verilie this will I saye, that there is not one kirell, but is able both to ease your paine, & to double your pleasure, & with that he gaue it to her, desiring that as she felte the working of the potion, so shre would consider of the Phisition.

Camilla with a smiling countenance, neither suspecting the craft nor the conueier, answered him with these thankes.

I thanke you Gentleman, as much for your counsell as your curtesie, and if your cunning be unswerable to either of them, I will make you amends for all of them: yet I will not open so faire a fruit as this is, vntill I feele the paine y I so much feare. As you please, quoth Philautus,

yet

Euphues and his England.

yet if euerie morning you take one kirnall, it is þ wate to
preuent your disease, and me thinketh that you shoulde be
as careful to worke meanes before it come, that you haue
it not, as to þse meanes to erpell it when you haue it.

I am content answered Camilla, to trie your Phisicke,
which as I know it can doe me no great harme, so it
may doe me much good.

In truth said one of the Gentlewomen then present,
I perceiue this Gentleman is not onelie cunning in Phisi-
sicke, but also verie carefull for his patient.

It behoueth quoth Philautus, that he that ministreth
to a Lady, be as desirous of her health, as his owne credit,
for that ther redoundeth more praise to the Phisition that
hath a care to his charge, than to him that hath onelie a
shew of his art. And I trust Camilla will better accept
of the god will I haue to rid her of her disease, than the
gift, which miȝt worke the effect.

Otherwise quoth Camilla, I were very much to blamie,
knowing that in many the behaviour of the man hath
wrought more than the force of the medicine. For I wold
alwaies haue my Phisition of a cherefull countenance,
pleasantlie conceited, and wel proportioned, that he might
haue his sharpe potions mired with sweet counsaile, and
his lower drugs mitigated with merrie discourses. And
this is the cause that in olde tyme they painted the God
of Phisicke, not like Saturne, but Aesculapius: of a god
complexion, fine wit, and excellent constitution.

For this I knowe by exerience, though I bee but
young to learne, and haue not often beeene sickle, that the
sight of a pleasant and quicke witted Phisition, hath re-
moued that from my heart with talke, that hee could not
with all his Tryacle.

That might wel be, answered Philautus, for the man
that wrought the cure, did perchaunce cause the disease,
and so secret might the griefe bee, that none could heale
you, but he that hurt you, neither was your heart to bee

Euphues and his England.

eased by anie inward potion, but by some outward per-
swasion: and then it is no meruaile, if the ministering of
a few wordes were more auailable than Metheridate.

Well Gentleman sayd Camilla, I will neither dispute
in Phisicke, wherin I haue no skill, neither ans were you
to your last surmises which you seeme to leuell at, but
thanking you once againe both for your gift & god will,
we will vse other communication, not forgetting to aske
for your friend Euphues, who hath not long time beeene,
where he might haue bene welconuned at all times, and
that he came not with you at this time, we both maruel
and would faine know.

This question so earnestlie asked of Camilla, and so
hardlie to bee ans wered of Philautus, nipped him in the
head, notwithstanding least he shuld seeme by long silence
to incurre some suspition, he thought a bad excuse better
than none at al, saying that Euphues now a daies became
so studious, (or as he termed it, superstitious,) that hee
could not himselfe so much as haue his companie.

Welike quoth Camilla, he hath either espied some new
faultes in the women of England, whereby he seeketh to
absent himselfe, or some olde haunt that wil cause him to
spoile himselfe.

Not so said Philautus, and yet that it was sayd so I
will tell him.

Thus after much conference, many questions, & long
time spent, Philautus tooke his leaue, and beeing in his
Chamber, we will there leaue him with such cogitations
as they commonlie haue, that either attend the sentence
of life or death at the bar, or the ans were of hope or dis-
paire of their loues, which none can set downe but he that
hath them, for that they are not to be vttered by the con-
iecture of one that would imagine what they shoulde be,
but by him that knoweth what they are.

Camilla the next morning opened the Pomegranat, &
sawe the letter, which reading, pondering, & perusing, she
fell

Euphues and his England.

fell into a thousand contrarieties, whether it were best to ans were it or not, at the last, inflamed with a kinde of cholar, for that she knew not what belonged to the perplexities of a louer, she requited his fraude and loue, with anger and hate, in these tearmes, or the like.

To Philautus.

I Did long time debate with my selfe Philautus, whether 't might stand with mine honour to send thee answere, for comparing my place with thy person, mee thought thy boldnesse more, than either good manners in thee would permit, or I with modestie could suffer: yet at the last, casting with my self, y the heat of thy loue might cleane be rased with the coldnesse of my letter, I thought it good to commit an inconuenience, that it might prevent a mischiefe, chosing rather to cut thee off shourt by rigour, than to give thee anie iot of hope by silence. Greene sores are to be dressed roughlie, least they fester, Tettars to be drawn in the beginning, least they spread:ring-wormes to be anointed when they first appeare, least they compasse the whole bodie, & the assaults of loue to be beaten back at the first siege, least they undermine at the secound. Fire is to be quenched in y sparke, wæds are to be rooted in y bud, follies in the blossome. Thinking this morning to trie thy phisick, I perceived thy fraud, insomuch as the kernell y should haue cooled my stomacke with moistnes, hath kindled it with cholar, making a flaming fire, where it found but hot iubers, conuerting like the Spider, a sweete flower into a bitter poison. I am Philautus, no Italian Ladie, who commonlie are woed with leasings, & won with lust, entangled with deceit, and injoyed with delight, caught with sinne, and cast off with shame.

For mine owne part, I am too young to know the passions of a louer, and too wise to beleue them, and so far from trusting anse, that I suspect all: not that there is in

Euphues and his England.

enerie one a practise to deceiue, but that there wanteth in me a capacitie to conceiue.

Saue not then Philautus to make y tender swig crooked by arte, which might haue growen straight by Nature. Corne is not to be gathered in the blade, but in the ear, nor fruit to be pulled from the tree when it is greene, but when it is millow, nor grapes to be cut for the presse when they first rise, but when they are ful ripe: nor young Ladies to be sued unto, that are fitter for a rod than a husband, and meeter to beare blowes than children.

You must not thinke of vs, as of those in your owne Countrie, that no sooner are out of the cradle, but they are sent to the Court, and wood sometimes before they are weaned, which bringeth both the Nation & their names, not in question onelie of dishonestie, but into oblique.

This I would haue thee to take for a flat ans were, y I neither meane to loue thee, nor heereafter if thou follow thy lute, to haue thee. Thy first practise in y Masque I did not allow, the second by thy writing I mislike, if thou attempt the third meautes, thou wile inforce me to utter that, which modestie now maketh me to conceale.

If thy good will be so great as thou tellest, seeke to mitigate it by reason or tyme, I thanke thee for it, but I can not requite it, vniuersall thou either weest not Philautus, or I not Camilla. Thus pardoning thy boldnesse vpon condicione, and resting thy friend, if thou rest thy lute. I end.

Neither thine, nor her owne,
Camilla.

This Letter Camilla stitched into an Italian Petrack which she had, determining at the next comming of Philautus to deliuer it, vnder the pretence of asking some question, or the vnderstanding of some word. Philautus attending hourelie the successe of his loue, made his repaire according to his accustomable use, and finding the Gentlewomen

Euphues and his England.

fewomen sitting in an herbor, saluted them curteouslie, not forgetting to be inquisitive how Camilla was eased by his Pomegranat, which oftentimes asking of her, she answe red him thus.

In faith Philautus, it had a faire coate, but a rotten ker nell, which so much offendeth my weake stomack, that the verie sight caused me to loath it, and the sent to thow it into the fire.

I am sorrye quoth Philautus, (who spake no lese than truth) that the medicine could not worke that which my minde wished, and with that stode as one in a frane, which Camilla perceiving, thought best to rub no more on that gall, least the standers by shold espie where Philautus shold wrong him.

Well said Camilla, let it goe, I must impute it to my ill fortune, that where I looked for a restoracie, I found a consumption; and with that she drew out her Petrake, requesting him to conser her a lesson, hoping his lerning would be better for a Scholemaister, than his lucke was for a Phisition. Thus walking in the alley, she listned to his construcion, who turning the booke found where the letter was inclosed, and dissembling that he suspected, he said he would keepe her Petrake vntill the morning, do you, quoth Camilla.

With y the Gentlewomen clustered about them both, either to heare how cunninglie Philautus could conser, or how readilie Camilla could conceiue. It fell out that they turned to such a place, as turned them all to a blanke, where it was reasoned whether loue came at the sodaine view of beautie, or by long experiance of vertue: a long disputation was like to issue, had not Camilla cut it off before they could ioyne issue, as one not willing in the companie of Philautus either to talke of loue, or thinke of loue, least either he shold suspect she had bene wroed, or might be won, which was not done so closelie, but it was perceived of Philautus, though dissembled.

Thus

Euphues and his England.

Thus after many wordes, they went to their dinner, where I omit their table talke, least I lose mine.

After their repast, Surius came in with a great traine, which lightned Camillas heart, & was a dagger to Philautus breast, who tarried no longer than he had leasure to take his leaue, either desirous to read his ladies ans were, or not willing to injoy Surius his companie, whom also I will now for sake, and follow Philautus, to heare how his minde is quieted with Camillas curtesie.

Philautus no sooner entered his chamber, but he read her letter, which wrought such skirmishes in his minde, y he had almost forgot reason, falling into the olde baine of his rage, in this manner.

Ah cruell Camilla and accursed Philautus, I see now y it fareth with thee, as it doth with the Hare sea, which having made one astonied with her faire sight, turneth him into a stonye with her venomous saunour, and with me as it doth with those that view the Basilike, whose eies procure delight to the looker at the first glimse, and death at the second glance.

Is this the curtesie of England towards straungers, to intreate them so despitefullie? Is my god will not onelis reected without cause, but also disdained without coursour? I, but Philautus praise at thy parting, if she had not liked thee, she would never haue ans wered thee. Knowest thou not, that where they loue much, they dissemble most, that as faire weather commeth after a foule storme, so swete fearmes succeede sower taunts.

Allie once againe Philautus by letters to winne her loue, and follow not the unkind hound, who leaueth the sent because he is rated, or the bastard Sspaniell, which being once rebuked, never retriueth his game. Let Atlan-
ta run never so swifflie, she will loue backe vpon Hyp-
pomanes: let Medea be as cruell as a fiend to all Gen-
tlemen, she will at the last respect Jason. A denall
at the first is accounted a graunt, a gentle ans were a
mockerie.

Eaphues and his England.

mockerie. Ladies use their louers as the Stoake doth her young ones, who picketh them till they blæde with her bill, and then healeth them with her tongue. Cupid himselfe must spend one arrowe, and thinkest thou to speede with one Letter? No, no Philautus, he that looketh to haue clere water must digge deepe, he that longeth for sweete Musick, must set his strings at the highest, he that seeketh to win his loue, must stretch his labour, and hazard his life. Venus blesseth Lions in the folde, and Lambes in the chamber, Eagles at the assault, and Fores in counsaile, so that thou must be hardie in thy pursute, & mickle in victorie, ventrous in obtaining, & wise in concealing, so shalt thou win that with praise, which otherwise thou wilt lose with peuiishnesse. Faint heart Philautus neither winneth Castle nor Ladie: therefore endure all things that shall happen with patience, and pursue with diligence, thy fortune is to be tried, not by the accidents, but by the end.

Thus Gentlewomen, Philautus resembleth the Wiper, who being striken with a Reed, flieth as it were dead, but striken the second time, recovereth his strength: having his auns were at the first in a Pasque, hee was almost amazed, and now againe denied, hee is animatèd, presuming thus much vpon the god disposition and kindnesse of Women, that the higher they sit, the lower they looke, and the more they seeme at the first to loath, the more they loue at the last. Whose iudgement as I am not altogether to allowe, so can I not in some respect mislike. For in this they resemble the Crocodile, who when one approacheth neare vnto him, gathereth vp himselfe into the roundnesse of a Ball, but running from him, stretcheth himselfe into the length of a tree. The willing resistance of women was the cause that made Arethus (whose art was onely to draw women) to paint Venus Cydias, catching at the Ball with her hand, which shew seemed to spurne at with her fote. And

Euphues and his England.

in this point they are not unlike vnto the Mygge tree, which beeing bewen, gathereth in his sap, but not moued, poureth it out like犀upe. Women are never more coie, than when they are beloved, yet in their mindes never lesse constant, seeming to tie themselues to the mast of the shipp with Vlysses, when they are bound with a strong Cable, which beeing well discerned, is a twine thred: throwing a stone at the head of him, vnto whom they immediatlie cast out an Apple, of whiche their gentle nature Philautus being perswaded, followed his lute againe in this manner.

Philautus to the faire Camilla.

I Cannot tell (Camilla) whether thy ingratitude be greater, or my misfortune, for perusing the fewe lines thou gauest me, I found as small hope of my loue, as of thy curtesie. But so extreme are the passions of loue, that the more thou seekest to quench them by disdaigne, the greater flame thou increasest by desire. Not unlike vnto Iuppiters Well, which extinguisheth a fire-brand, and kindleth a wet sticke. And no lesse force hath thy beautie ouer me, than the fire hath ouer Naplytia, which leapeth into it, wheresoeuer it seeth it.

I am not he Camilla, that will leaue the Rose, because it pricked my finger, or forslake the golde that lieth in the hot fire, for that I burnt my hande, or refuse the sweete Chesnut, for that it is couered with sharp huskes. The minde of a faithfull louer, is neither to bee danted with despite, nor afrighted with danger. For as the Load stone, what winde so euer blow, turneth alwaies to the North, or as Aristotles Quadratus, which way so euer you turne it, is alwaies constant: so the faith of Philautus is euer more applied to the loue of Camilla, neither to bee remoued with anie winde, nor rolled by anie force.

But

Euphues and his England.

But to my Letter.

Thou saiest greene wounds are to be dressed roughlie, least they feaster: certainlie thou speakest like a god Chyurcion, but dealest like one vnskilfull, for making a great wound, thou puttest in a small tent, cutting the flesh that is sound, before thou cure the place that is soare: striking the veine with a knifse, which thou shouldest stop with lint. And so hast thou drawn my fettar, (I bse thine owne teame) that in seeking to spoile it in my chin, thou hast spread it ouer my bodie.

Thou addest, thou art no Italian Ladie, I ans were, woulde thou wert, not that I would haue thee wrode, as thou saiest they are, but that I might winne thee, as thou now art: and yet this I dare saie, though not to excuse all, or to disgrace thee, that some there are in Italic, too wise to bee caught with leasings, and too honest to be entangled with lust, and as warie to eschue sinne, as they are willing to sustaine shame: so that whatsoever the most haire, I woulde not haue thee thinke ill of the best.

Thou alleadgest thy youth, and allowest thy wisedome, the one not apt to knowe the impressions of loue, the other suspitious, not so beleene them. Trulie Camilla, I haue heard, that young is the Cokke that will eate no oates, and a berte ill Cocke that will not crowe before he be olde, and no right Lion that will not feede on harde meate, before he tast swete milke, and a tender virgin, God knowes it must be, that measureth her affections by her age, when as naturallie they are enclivous (whiche thou particularlie pittest to our Countrie) to plaie the Brides, before they be able to dresse their heads.

Whatie similitudes thou bringest in, to excuse yonish, thy twig, thy corne, thy fruit, thy grape, and I know not what, which are as easie to be refelled, as they are to be repeated.

Euphues and his England.

But my good Camilla, I am as vnwilling to consute
arie thing thou speakest, as I am thou shouldest vter it,
in somuch as I would swere the Crole were white, if
thou shouldest but saie it.

My god will is greater than I can expresse, and thy
curtesie lesse than I deserve: thy counsaile to expel it with
time and reason, of so little force, that I haue neither the
will to vse the meane, nor the wit to conceine it. But this
I saie, that nothing can breake off my loue, but death: nor
arie thing hasten my death, but thy discurtesie. And so I
attend thy finall sentence, and my fatall destinie.

Thine ever, though
he be never thine,
Philautus.

This Letter haue thought by no meanes better to haue
conuained, than in the same Booke he received hers, so
omitting no tyme, least the yron shoulde cole before he
could strike, he presentlie went to Camilla, whome he
found in gathering of flowers, with diverse other Ladies
and Gentlewomen, which came as wel to recreate them-
selues for pleasure, as to visit Camilla, whom they all lo-
ned. Philautus somewhat boldned by acquaintance, cur-
teus by nature, & courtlie by countenance, saluted them
all with such tearmes as he thought meete for such per-
sonages, not forgetting to call Camilla his scholler, when
she had schooled him being her maister.

One of the Ladies who delighted much in mirth, see-
ing Philautus beholde Camilla so steadsafte, sayd vnto
him,

Gentleman, what flower like you best in all this bor-
der, heere bee faire Roses, swete Violets, fragrant
Primroses, heere will be Gilliflowers, Carnations, sops
in wine, swete Johns, & what may either please you for
sight,

Euphues and his England.

Eight, or delight you with sauour: loth we are you shold haue a Posie of all, yet willing to give you one, not that which shal looke best, but such a one as you shall like best. Philautus omitting no opportunitie, that might either manifest his affection, or commend his wit, answered her thus.

Ladie, of so many sweete flowers to chuse the best, it is hard, seeing they be all so good: if I shold preferre the fairest before the sweetest, you would happilie imagine, that either I were stopped in the nose, or wanton in the eies: if the sweetnesse before the beautie, than woulde you gesse me either to liue with sauour, or to haue no judgement in coulours: but to tell my minde, (upon correction be it spoken) of all flowers I loue a faire woman.

In dede quoth Flavia (for so was shée named) faire women are set thicke, but they come vp thinne, and when they begin to bad, they are gathered, as though they were blouen, of such men as you are Gentleman, who thinke greene grasse will never be drye haie: but when the flower of their youth (being slipped too young) shall fade before they be old, then I dare say, you would change your faire flower for a weede, and the woman you loued then, for the worst violet you refuse now.

Ladie, ans wered Philautus, it is a signe that beautie was no niggard of her lippes in this Garden, and verie envious to other grounds, seeing here are so manie in one plot, as I shall never finde more in all Italie, whether the reason bee, the heate which killeth them, or the Countrie that cannot beare them. As for plucking them vp sone, in that we shew the desire we haue to them, not the malice. Where you conjecture, that men haue no respect to things when they be olde, I cannot consent to your saying, for well doe they knowe, that it fureth with women as it doth with the mulierie tree, which the el-

Euphues and his England.

Ver it is, the younger it seemeth, and therefore hath he
growen to a Proverbe in Italie, wher one seeth a woman
striken in age to looke amiable, he saith she hath eaten a
Snake: so that I must of force follow mine olde opinion,
that I loue fresh coulours well, but faire women bet-
ter. Flavia would not so leaue him, but thus replied to
him.

You are verie amorous Gentleman, other wise you
would not take the defence of that thing, which most men
contemne, and women will not confess. For wheras you
goe about to currie fauour, you make a fault, either in
praising vs too much, which we account in England sat-
tie, or pleasing your selfe in your own minde, which wise
men esteeme as follie. For when you indeauour to proue
that women the elder they are, the fairer they looke, you
thinke them either verie credulous to beleue, or your
talke verie effectual to perswade. But as cunning as you
are in your Pater noster, I will adde one Article more to
your Crede, that is, you may speake in matters of loue,
what you wil, but women wil beleue but what they list,
and in extolling their beauties, they give more credit to
their owne glasse, than mens closes: but you haue not
yet answered my request, touching what flower you most
desire; for women doe not resemble flowers, neither in
shew nor sauour.

Philactus not shinking for an Apyll shower, followed
the chace in this manner, and I too to shew him and
Ladie, I neither flatter you, nor please my self (although
it please you so to conjecture) for I haue alwaies obser-
ued this, to stand too much in mine owne conceit, would
gaine me but little, to claue those, of whom I sought
for no benefit, would profit me lesse; yet was I never so
ill brought vp, but that I could when time & place should
serue, give euerie one their iust commendation, unlesse it
were among these that were without comparison; offend-
ing in nothing but in this, that being too curios, in year-
ning

Euphues and his England.

Sing my ladie, I was like to the Painter Protogenes, who could never leau when his woxe was well, which fault is to be excused in him, because he woulde make it better, and may bee borne in me, for that I wish it excellent.

Touching your first demand, which you seeme againe to vrge in your last discourse, I saie of all flowers I loue the Rose best, yet with this condition, because I will not eate my word, I like a faire Ladie well. Then quoth Flavia, since you wil needs ioyne the flower with the woma, among all vs (and speak not partially) call her your rose, that you most regard: & if she denie that name, we will enioyne her a penance for her pride, and reward you with a violet for your paines.

Philautus being driven to this shifft, wished himselfe in his chamber, for this he thought, yf he should choose Camilla, she would not accept it: if another, she might iustlie reiect him. If he should discouer his loue, then would Camilla thinke him not to be secret: if conceale it, not to be seruent: besides, all the Ladies would espie his loue, and preuent it, or Camilla despise his offer, & not regard it. While he was thus in a deepe meditation, Flavia wakened him, saying: why Gentleman are you in a dreame, or is there none heere worthie to make choice of, or are we all so indifferent, that there is never a god.

Philautus seeing this Ladie so curteous, and loving Camilla so earnestlie, could not yet resolute with himselfe what to do: but at the last, Loue, which neither regardeth what it speaketh, nor where, haue replied thus at all aduentures.

Ladies and Gentlewomen, I would I were so fortunate, that I might chuse euerie one of you for a flower, and then would I boldlie affirme, that I could shew the fairest Posie in the world, but follie it is for me to wish that, beeing a flauie, which none canne hope for, that

Euphues and his England.

that is an Emperour. If I make my choice, I shall sped so well, as he that enjoyeth all Europe. And with that gathering a Rose, he gaue it to Camilla, whose colour so increased, as one would haue iudged all her face to haue bene a rose, had it not bene stained with a naturall whitenesse, which made her to excell the rose.

Camilla with a smiling countenance, as though nothing grieued, yet vexed inwardlie to the hart, refused the gifte flatlie, preferring a readie excuse, which was, that Philautus was either very much oversene, to take her before the Ladie Flavia, or else disposed to give her a mocks above the rest in the companie.

Well quoth Flavia to Philautus, (who now stood like one that had bene besmered) there is no harme done: for I perceiue Camilla is otherwile spead, & if I be not much deceiued, she is a flower for Surius Wearing, the penance she shall haue, is to make you a Rosegaie, which she shall not denie thee, unlesse she defie vs, & the reward you shall haue is this, while you farrie in England, my Neece shall be your Violet.

This Ladies Cousin was named Fraunces, a faire Gentlewoman and a wise, young, and of verie good conditions, not much inferour to Camilla, equall shre coulde not be.

Camilla, who was loth to bee accounted in anie companye coie, endeauoured in the presence of the Ladie Flavia to be verie curteous, and gathered for Philautus a posse of all the finest flowers in the garden, saying thus unto him, I hope you will not be offendeth Philautus, in that I could not be your Rose, but imputing the fault rather to destinie than discutesie.

Philautus plucking vp his spirites, gaue her thankes for her paines, and immediatlie gathered a Violette, which hee gaue Mistresse Fraunces, which shre courteouslie received, thus all partes were pleased for that time.

Philautus

Euphues and his England.

Philautus was invited to dinner, so that he could no longer staine, but pulling out the booke wherein his letter was inclosed, hee deliuered it to Camilla, taking his humble leave of the Ladie Flavia, and the rest of the Gentlewomen.

When he was gone, there fell much talke of him betwene the Gentlewomen, one commanding his wit, another his personage, some his fauour, all his god condicions, insomuch that the ladie Flavia bound it with an oath, that she thought him both wise and honest.

When the companie was dissolued, Camilla not thinkeing to receiue an answere, but a Lecture, went to her Ial'an booke, where shee found the Letter of Philautus, who without anie further aduice, as one verie much offendred, or in a great heate, sent him this boone to gnawe vpon.

To Philautus.

Sufficed it not thē Philautus to bewzaie thy follies, to moue my patience, but thou must also procure in mee a minde to reuenge, and to thy selfe the meanes of a farther perill? Where diddest thou learne, that beeing forbidden to be bold, thou shouldest grow impudent? Or beeing suffered to bee familiar, thou shouldest ware haile fellow? But to so malepert boldnesse is the demeanour of young Gentlemen come, that where they haue beeene once welcome for curtesie, they think themselues worthie to court anie Ladie by custome: wherein they imagine they vse singular audacitie, which wee can no otherwise ferme than sauciness, thinking women are to be dralwen by their coined and counterfeit conceits, as the strawe is by the Amber, or the yzon by the Loadstone, or the golde by the minerall Chrysololla.

But as there is no Serpent that can breede in the Bore tree for the hardnesse, or will build in the Cypres

Euphues and his England.

tree for the bitternes, so there is no sond or poisoned louer that shall enter into my heart, which is hardned like the Adamant, nor take delight in my wordes, which shall be more bitter than gall.

It fareth with thee Philautus, as with the Drone, who hauing lost his owne winges, sakes to spoile the Wes of theirs, and thou beeing clipped of thy libertie, goest about to bereave me of mine, not farre differing from the natures of Dragons, who sucking bloud out of the Elephant, kill him, and with the same poison themselues: and it may be, that by the same meanes that thou takest in hand to inuegle my minde, thou intrap thine owne: a iust reward for so vnjust dealing, and a fit reuenge for so vnkinde a regard.

But I trust thy purpose shall take no place, and that thy mallice shall want might, wherein thou shalt resemble the Serpent Porphyrius, who is full of poison, but being toothlesse, he hurteth none but himselfe, and I doubt not but thy minde is as full of decceit, as thy wordes are of flatterie, but hauing no teeth to bite, I haue no cause to feare.

I had not thought to haue vsed so sowre wordes, but where a wond cannot rule the horse, a spurre must. When gentle medicines haue no force to purge, we must vsе bitter potions, and where the sore is neither to be dissolved by plaister, nor to be broken, it is requisite it shoule be launced.

Herbes that are the worse for watering, are to bee rooted out, trees that are lesse fertile for the lopping, are to be hewen downe, Hawkes that ware haggard by manning, are to bee cast off, and sond louers that increase in their follies when they be rejected, are to bee despised.

But as to be without haire amongst the Mycanions, is accounted no shame, because they bee all boorne balde, so in Italie, to liue in loue is thought no fault, for that there

Euphues and his England.

there they are all given to lust, which maketh thee to conjecture, that we in England recken Loue to be the chieſt vertue, which we abhorre as the greatest vice, which groweth like the Iuie about the trees, and killeth them by culling them. Thou art alwaies talking of Loue, and applying both thy wit and thy wealth in that idle trade, onclie for that thou thinkest thy ſelue amiable: not vnlke vnto the Hedghogge, who euermore lodgeth in the Thornes, because he hymſelfe is full of prieſtles.

But take this both for a warning and an anſwere, that if thou prosecute thy ſute, thou ſhalt but vndoe thy ſelue, for I am neither to be woed with thy paſſions, whiſt thou liuest, nor to repente me of my rigour when thou art dead, which I woulde not haue thee thinke to proceede of anie hate I beare thee, for I mallice none, but for loue to mine honour, which neither Italian ſhall v-olate, nor English man diuiniſh. For as the precious ſtone Calazias beeing thrown into the fire, keþeth ſtill his coldneſſe, not to bee warmed with anie heate, ſo my heart, althoſh dented at with the arrowes of thy burning affections, and as it were enuironed with the fire of thy loue, ſhall alwaies keepe his hardneſſe, and bee ſo farre from being mollified, that thou ſhalt not perceiue it moued.

The Violet Ladie Flauia beſtowed on thee, I wiſhe thee, and if thou like it I will further thee, otherwiſe if thou perſiſt in thine olde follies, whereby to increase my newe grieſes, I will neuer come where thou art, nor ſhalt thou haue acceſſe to the place where I am. For as little agreement ſhall there be betwene vs, as is betwixt the Vnkle and the Cabish, the Oak and the Oliue tree, the Serpent and the Aſh tree, the Pyon and Theamades.

And if euer thou diuideſt loue me, maniſteſt it in this, that heſte aſter thou neuer write to me, ſo ſhall I

Euphues and his England.

both bœ peri waded of thy faish, and eas'd of mine owne feare. But if thou attempt againe to wring water out of the Pommice, thou shalt but bewraie thy falsehood, and augment thy shame, and my seueritie.

For this I sweare, by her whose lightes can never die, Vesta, and by her whose hests are not to bee broken, Diana, that I will never consent to loue him, whose sight (if I may so saie with modestie) is moze bitter vnto mee than death.

If this answeare will not content thee, I will shew thy letters, disclose thy loue, and make thee ashamed, to undertake that which thou canst never bring to passe. And so I end, thine, if thou leaue to be mine.

Camilla.

Camilla dispatched this Letter with spedde, and sent it to Philautus by her man, which Philautus hauing read, I commit the plight he was in, to the consideratiōn of you Gentlemen, that haue bene in the like: he tare his haire, rent his clothes, and fell from the passions of a Louer, to the pangs of phrenzie: but at the last, calling his wits to him, forgetting both the charge Camilla gaue him, and the contents of her Letter, he greeted her imme- diatlie againe, with an answeare by her owne messenger, in this manuer,

To the cruell Camilla,
greeting.

S If I were as farre in thy bookes, to be beleued, as thou art in mine to be beloued, thou shouldest ei- ther soone be made a wife, or euer remaine a vir- gin, the one wold rid me of hope, the other acquite me of feare.

But seeing there wanteth wit in me to perswade, and will in thee to consent, I meane to manifest the be- ginning

Euphues and his England

ginning of my loue, by the end of my life, the affects of the one, shall appeare by the effects of the other.

When as neither solempne oath, nor sound perswall, on, nor anie reason can worke in thee a remozze, I meane by death to shew my desire, the which the sooner it commeth, the sweter it shall be, & the shourtess of the sorwe, shall abate the sharpnesse of the sorrowe: I cannot tell whether thou laugh at my follie, or lament my phrenzie, but this I saie, and with salt teares trickling downe my cheeke, I sweare, that thou never foundest more pleasure in reiecting my loue, than thou shalt feele paine in remembryng my losse, and as bitter shall life be to thee, as death to me, and as sorrowful shall my friends be to see thee prosper, as thine glad to see me perish.

Thou thinkest all I write of course, and makest all I speake, of small account: but God who reuengeth the periuries of the dissembler, is witnesse of my truth, of whom I desire no longer to liue, than I meane simplie to loue.

I will not vse many wordes, for if thou be wise, few are sufficient, if froward, superfluous: one line is inough if thou be curteous, one word too much, if thou be cruell. Yet this I adde, & that in bitternes of soule, that neither my hand dareth write that which my hart intendeth, nor my tongue vter that which my hand shall execute. And so farewell, vnto whom onelie I wish well.

Thine euer, though
shoortlie neuer,
Philautus.

This letter being written in the extremitie of his rage, he sent by him that brought hers. Camilla perceiving a fresh replie, was not a little melancholie, but digesting it with companie, and burning the Letter, shew determined neuer to write to him, nor after that to see him, so resolute was she in her opinion, I dare not saie obstinate,

Euphues and his England.

least you Gentlewomen should take pepper in the nose, when I put but salt in your mouthes. But this I dare veldlie affirme, that Ladies are to be won with Apelles pencill, Orpheus harpe, Mercuries tongue, Adonis beutie, Cressus wealth, or else never to be won: for their beauties being blazed, their cares tickled, their mindes moved, their eies please, their appetite satisfied, their coffers filled, when they haue all things they shoulde haue and would haue, then men neede not to stand in doubt, of their comming, but of their constancie.

But let me follow Philautus, who now both lothing his life, and cursing his lucke, called to remembrance his olde friend Euphues, whom he was wont to haue alwaies in mirth, a pleasant companion: in griefe, a comforter: in all his life the onelie stae of his libertie: the discurtesie which he offered him, so increased his griefe, that he fell into these tearmes of rage, as one either in an extasie, or in a lunacie.

Now Philautus, dispute no more with thy selfe of thy loue, but bee desperate to end thy life, thou hast cast off thy friend, & thy Ladie hath forsaken thee: thou destitute of both, canst neither haue comfort of Camilla, whom thou seest obstinate, nor counsaile of Euphues, whom thou hast made enuious.

Ah my good friend Euphues, I see now at length, though too late, that a true friend is of more price than a kingdome, and that the faith of thee, is to be preferred before the beautie of Camilla. For as safe beeing is it in the companie of a trustie mate, as sleeping in the grasse Tri-sole, where there is no Serpent so veninous that dare benter.

Thou wast euer carefull for my estate, and I carelesse for thine: thou didst alwaies feare in me the fire of loue, I euer flattered my selfe with the bridle of wisedome: when thou wast earnest to giue me counsaile, I wared
angrie

Euphues and his England.

angrie to heare it : if thou diddest suspect me vpon iust cause, I fell out with thee for euerie light occasion : now, now Euphues, I see what it is to want a friend, & what it is to loose one : thy words are come to passe, whiche once I thought thou spakest in sport, but now I finde them as a Prophesie, that I should bee constrained to stand at Euphues doore as the true owner.

What shal I do in this extremitie : which waie shal I turne me : of whom shall I seeke remedie ? Euphues will reject the, & why shoulde he not ? Camilla hath rejected me, & why shoulde she ? the one I haue offendid with too much griefe, the other I haue serued with too great god will : the one is lost with loue, the other with hate, he for that I cared not for him, she, because I cared for her . I, but though Camilla be not to be moued, Euphues may be mollified. Trie him Philautu , sue to him, make friends, write to him, leauue nothing vndone, y may either shew in thee a sorrowfull heart, or moue in him a mind that is pitiful. Thou knowest he is of nature courteous, one that hateth none, that loueth thee, that is tractable in all things. Lisons spare those that couch to them, the Tigresse biteth not when shée is clawed , Cerberus barketh not if Orpheus pipe swie lie : assure thy selfe, that if thou be penitent, he will be pleased, and the olde friendship wil be better than the new.

Thus Philautus ioyng now in nothing, but onlie in the hope he had to recouer the friendship with repente, which he had broken off by rashnesse, determined to greet his friend Euphues, who all this while lost no time at his booke in London, but how he imploied it, he shall himselfe vster, for that I am neither of his counsell nor court, but what he hath done, he will not conceale, for rather he wi sheth to be vraie his ignorance than his idlenesse, and wil linger you shall finde him to make excuse of rudenesse tha launesse. But thus Philautus saluted him,

Philautus

Euphues and his England.

Philautus to Euphues.

THE sharpe Northeast winde (my god Euphues) deth never last three daies, Tempestes haue but a short time, and the more violent the Thunder is, the lesse permanent it is. In the like manner it falleth out with the iarres and crossings of friends, which begun in a minute, are ended in a moment.

Necessarie it is, that among friends there shoulde bee some ouerthwarting, but to continue in anger, not convenient: the Camell first troubleth the water before haue drinke, the frankensence is burned before it smell, friends are tried before they be trusted, lest shining like the Carbuncle as though they had fire, they be found being touched to be without fire.

Friendship should bee like the Wine, which Homer much commending, calleth Maroneum, whereof one pinte being mingled with ffe quartes of water, yet it keepeth his olde strength and vertue, not to bee quallified by anie discutesie. Where salt doth grow nothing else can breed, where friendshippc is built, no offence can harbour.

Then god Euphues, let the falling out of friends bee the renewing of affection, that in this we may resemble the bones of the Lion, which lying still and not moued, begin to rot, but being striken one against another, breake out like fire, and waxe greene.

The anger of friends is not vnlike unto the Phisitions Cucurbitæ, which drawing all the infection in the bodie into one place, doth purge all diseases, & the iarres of friends, reaping vp all the hidden mallices or suspitions, or follies that laie lurking in the minde, maketh the knot more durable: For as the bodie being purged of melancholie, wareth light, & apt to all labour: so the minde as it were scoured of mistrust, becommeth fit euer after for belaſe,

Euphues and his England.

belēſe, but why do I not confesse that which I haue com-
mittē, or knowing my ſelfe guilty, why vſe I to glōſe? I
haue vnto the (my god Euphues) picked a quarrel againſt
thee, ſo getting the counſale thou gaueſt me, and deſpi-
ſing that which I now deſire. Which as often as I call to
my minde, I cannot but bluſh to my ſelfe for shame, and
fall out with my ſelfe for anger.

For in falling out with thee, I haue done no other-
wife, than he that deſiring to ſaile ſafeſte, killeth him at
the helme, reſemblinſt him, that haueſt naeſe to alight,
ſpurreth his horſe to make him ſtand ſtill, or him that
ſwimminſt oppoſt anotherſ backe, ſtriketh to ſtoppe his
breath, and as I diuid entwined diuining ones, I
doue it was in thee Euphues, that I put all my truſt, and
yet upon thee that I poured out all my malice, more
eruell than the Crocodile, who ſuffereth the bird to breede
in her mouth, that ſcourth her deſth: nothing ſo gentle
as the princelis Lion, who ſaved his life that helped his
foe. But if either thy god nature can forget, that which
my ill tongue doth repente, or thy accuſtomed kindneſſe
forgiue, that my vabaudled ſurie diſcomiſt, I will here-
after be as willing to be thy ſervant, as I am now deſ-
poſeſt to be thy friend, and am readie to take an iuriſe as
I was to giue an offence.

What I haue done in thine abſence, I will certifie at
thy coming, and yet I doubt not but thou canſt geſte
by my condiſion, yet this I adde, that I am as readie to
die as to liue, and were I not animated with the hope of
thy god coniſſell, I woulde rather haue ſuffered the deſth
I wifher, than contayned the ſhamel I caught for.

But now in theſe extremitiēs, depoſing both my lyfe
in thy handes, and my ſervice at thy commandement, I
ſee no thine anſWER, and reſt thine to be moſe than his
owne.

Euphues and his England.

This Letter he dispatched by his boie, which Euphues
reading, coulde not tell whether he shoulde more re-
joyce at his friends submissiōn, or mistrust his subtiltie :
therefore as one not resolving himselfe to determine any-
thing as yet, answe wered hym thus immediatlie by his
owne messenger.

ereditio on anod sund E. with dicht two philial in case
an witt dicht Euphues to him that was his ad matt, this
Philial of ephorus in Rhodus, philial, onlaid with
gold and go. 11. a chisel mad silm of alod and dhortug
I Hane received thy Letter, and know the man; I read

it, and perceiued the matter, which I am as farre from
knowing how to ans were as I was from looking for such
an errand.

Thou beginnest to inferre of necessitie, that friendes
should fall out, when I cannot allow an inconuenience,
For if it be among such as are faithfull, there should be
no cause of breach: as if betwene dissemblera, no cause of re-
conciliation. anofthes ynt so dierent fide sunne? I know

The Camill saist thou, loneth water when it is trou-
bled, and I saie, the Hart thirsteth for the clere streame :
and sittie diddest thou bring us an aginst thy selfe (though
applied it I know not how aptlie for thy selfe) so such
friendship doest thou like where braules may be stirred,
not quietnesse sought. And I say this, peradvice yet
as The Wine Marke cyt which thou commendest, and
the salt ground which thou inferrest, the one is neither
fit for the drinking, nor the other for the casting, for such
strong wylles will overcome such light wylles, and so
good salt can not rehish in so drye souerayne ground neither
as thou desirest to applie them, canne they stand ther in
head. For oftentimes I have found much water in the
deedes, but not one drop of such Wine, and the ground
where salt shoulde grow, but never one corne that had la-
uour.

Euphues and his England.

After many reasons, so conctayne that iurys were requisite, thou fallest to a kynde of submision to which I mer-
uale at; for if I gaue no cause, why diddest thou picke
a quarrell: if anie, why shouldest thou crave a pardon: If
thou canst desie thy selfe fr friend, what wilt thou do to thine
enemie: Certaintis this mynnes vise, that if thou
canst not be constaunce to thy friend, when he doth thee god,
thou wilt never heare with him when hee shall doe thee
harmes: thou that seekest to spill the bloud of the innocent,
canst shew small mercie to an offendour: thou that tread-
est a worme on the taile, wilt crush a waspe on the head:
thou that art angrie for no cause, wilt I thinke runn my
soul a light occasion. quid est a omni ratione mali, et i omni
pro Tristis Philautus, that onte I loued thee I cannot de-
nre, that now I shoulde againe doe so, I refuse: for small
confidence shall I repose in thee, when I am guiltye that
can finde no refuge in innocencia: quid deincepimus uidi an

The malice of a friend is like the sting of an Aspe, utq. articulo mihi credam, ut illi
which nothing can remedie, but being pearced in the
hand, it must be cut off, and a friend thrust to the heart, it
must be pulled out. utq. articulo mihi credam, ut illi

I had as liefe Philautus haue a wound that inwardlie
might lightlie grieue me, than a skarre, that outwardlie
should greate me.

In that thou seekest so earnest to crave attonement,
thou causest me the more to suspect thy truth: for either
thou art compellid by necessitie, and then it is not worth
thankes, or else disposed againe to abuse me, and then it
deserueth reuenge: utq. articulo mihi credam, ut illi Geles cannot be held in a wet hand,
yet are they staid with a bitter stigge bostr. utq. articulo mihi credam, ut illi The
prey is not to be killed with a cudgell, yet is shee spoilt
with a cane: so friends that are so slippery & wauering
in all their dealings, are not to be kept with faire & smooth
talke, but with rough & sharpe taunts: and contrariwise,
those which with lowes are not to be reformed, are often
times won with light persuasions. utq. articulo mihi credam, ut illi

Euphues and his England.

Whiche waie I shold use thesse I know not, for how
a sharpe wodde moued thesse, when otherwhiles a swerd
will not, then a friendlie checke killeth her, when a swa-
ror cannot rase her.

But to conclude Philautus, it fareth with me now as
with those that haue bene once bitten with the Scorpion,
who never after feleth anie sting, either of the Waspe or
the Hornet, or the Bee, for I hauing bene pricked with
thy falsehoo d, shal never I hope againe be touched with a-
nie other dissembler, flatterer, or sickle friend.

Touching thy life in my absence, I feare me it hath
ben too loose: but seeing my counsaile is no more welcome
vnto thesse, than water into a Schippe, I will not waste
winde to instruct him, that waketh himselfe to destroie
others.

Pet if I were as fullie perswaded of thy conversion,
as thou wouldest haue me of thy confession, I mighthap-
pille doe that, which now I will not.

And so farewell Philautus, though thou little esteeme
my counsaile, yet haue respect to thine owne credit: so
in working thine owne good, thou shalt keepe mee from
harme.

Thine once,

Euphues.

This Letter pinched Philautus at the first, yet trusing
much to the god disposition of Euphues, he determined to
perseuer both in his lute and amendeinent, and therfore
as one beating his yron, that he mighthrame it while it
were hot, answered him in this manner.

To mine onelic friend,
Euphues.

There is no bone so hard, but being laide in vineger, it
may bee wrought, nor Iuorie so tough, but seasoned
with

Euphues and his England

With Zadok it may be ingrained, no Wore so knottie, that
dipped in Dyle cannot be carued: and can there be a heart
in Euphues, which neither will yelde to softnesse with
gentle persuasions, nor true perseveraunce? What canst
thou require at my hand, that I will denie thee? Haue
I broken the league of friendship? I confesse it. Haue
I misused thee in treaunce? I will not denie it. But bee-
ing sorrowfull for either, why shouldest not thou so givme
both?

Water is praised, so that it saubireth of nothing, fire
so that it yeldeþ to nothing: and such shoulde the nature
of a true friend be, that it shoulde not saubour of anie rigor,
& such the effect, that it may not be conquered with anie
offence, other wise faith put into the brest that beareth
grudges, or contracted with him y can remember grieses,
is not vnlike vnto wine poured into firre vessells, which
is present death to the drinker.

Friends must be vsed, as the Musitions tune their
strings, who finding them in a discord, do not break them,
but either by intention or remission, fraine them to a ple-
asant consent: or as riders handle their young coltes, who
finding them wilde and untractable, bring them to a good
pace, with a gentle raine, not with a sharpe spruce: or as
the Scythians ruled their Iauies, not with cruel weapons,
but with the shew of small whips.

Then Euphues consider with thy selfe what I may be,
not what I haue been, and so take me not for that I de-
ceiued thee: if thou doe, thy discurtisie will beseide my de-
strukcion. For as there is no beast that toucheth the heart
whereon the Beare hath breathed, so there is no man that
will come neare him, vpon whom the suspision of occell
is fastned.

Concerning my life passed, I conceale it, though to
thee I meane hereafter to confesse it: yet hath it not bene
so wicked, that thou shouldest be shamed, though so infor-
tunate, that I am grieved. Consider we are in England,

Euphues and his England.

where our demeanour will be marowlye marked if we
scad a weie, and our follies mocked if we bse wrangling,
I flinke thou art willing that no such thing shold hap-
pen, and I wrolm thou art wise to prevent it.

I was of late in y compaie of divers Gentlecomyness,
among whome Camilla was present, who meaualed not
a little that thou caughtest either to absent thy selfe, or
some conceiuied injurie, wher there was none given, or
of set purpose, because thou wouldest giue one.

I think it requisite, as well to auoide the suspition
of malice, as to shun the bothe of ingratitude, that thou
repaire thereto, both to purge thy selfe of the opinion may
be conceiuied, and to giue thankes for the benefites rece-
yed.

Thus assuring my selfe that thou wylt answere my expec-
tation, and renue our olde amitie, I end, thyn assynd to
commaund.

Philautus.

Philautus did nat sleepe about his busynesse, but pre-
sentlie sent his letter, thinking that if once he could fasten
friendship againe upon Euphues, that by his meauies he
should compasse his loue with Camilla, and yet this
durst affirme, that Philautus was both swyft to haue
Euphues, and sorrowfull that he lost hym by his owne laa-
uishnesse.

Euphues perused this Letter oftentimes, beeing in a
mammering what to answere; at the last, he determined
once againe to lie alose, thinking that if Philautus meauies
fayfullie, he woulde not desist from his sole, and therefore
he returned salutation in this manner.

Euphues to Philautus.

There is an ycarbe in India Philautus, a f. pleasant
menell, but who so commeth to it, folesh present smart,
strayf.

Euphues and his England.

¶ that there brade in it a number of small Serpentes
And it may be, that though thy Letter be full of sweete
Wordes, there brade in thy heart many differ thoughts: so
that in gaigng credit to thy Letters, I may be deceaved
with thy leasings.

The Wore tree is alwaies greene, but the seede is yot
son: Tula hath a tweake tawke and a pleasant lease, but
the fruit so bitter, that no beale will bite it: a bittable
hath ouermore home in his mouth, and gall in his mind,
which maketh me to suspect their wiles, though Ie am
ever present therond, and wond: myn succes of euill
That setteth downe the dore of a felonie, which is
thou wouldest as well perdon, as thow canst describe, ¶
Woulde bee as willing to confirme our olde League, as I
am to believe thy new lawes. Water that falleureth no
thing (as thow sayst) may bee heated, and scalds thee: and
Fire which yieldeth to nothing, may bee quenched when
thou wouldest waine that So the friend ia whom there
was no intent to offend may through the shitter delings
of his fellow, be turned to heate, being before colde, and
the faith which wouldest like a flame in him, be quenched
and haue no sparkes at only oþt issi ion, ion, and

The powring of wine into furre Dessel, serveth thee
to no purpose: for it is be godd wine, there is now man so
fowly to put it into furre: if bad, who woulde powre it in
to better than furre, not acquyng to this . oþt oþt
¶ spallie rakes are fit for rotten Grapes, a bartell be
poisoned glue is godd indigh for a Tun of stinking vyle,
and craultie too milde a medicine for craft.

¶ how shalitions tyme thongh a trone alay I know, but
how a man shoulde tempre his friendy I cannot tell, yet
ostentiously the stryng b: ealeth, that the agnition seeketh
to tyme, and the friend cracketh whiche godd calysel shoulde
tyme: such Coltes are to be ribbon with a shapre of asf,
or, not with a pleasant blyt, and if he will be sorghfaste
¶

Whip

Euphues and his England.

whip his regarded, where the sharpnesse of the syngard is
derided. If thy lucke hath beene infortunate, it is a signe thy
luyng hath not beme godlie : for commonlie there com-
meth an ill ende, where there was a naughtie begin-
ning.
But learme Philautus to live hereafter, as though thou
shouldest not live at all, bee constant to them that trus-
thee, and trust them that thou hast tried, dissemble not
with thy friend, either for feare to displease him, or for
mallice to deceiue him : know this, that the best simples
are verie simple; if the p[ro]p[ri]et[y]e could not applie them,
that precious stones were no better than pebbles, if Lap-
daries did not know them, and the best friend is woorse
than a foe, if a man doe not use him.

Ap[er]t[ur]e must be taken inwardlie, not spred in plai-
ner: Dusgations must be used like drinke, not like baths:
the counteine of a friend must be fastned to the minde, not
to the eare, folliwed, not paused, emploied in godlyng,
not talked off in god meanning.

I know Philautus, we are in England, but I would
we were not, not that the place is too base, but that we
are too badde, and God graunt thou haue done nothing
which may turne thee to discredit, or me to displeasure.
Thou failest thou went of late with Camilla, I feare me
too late, and yet perhappes too soone, I haue alwayes
tolde thee, that shie was too high for thee to climbe, and
too faire for others to catch, and am vertuous for anie to
troue.

But bold horses beeke high hedges, though they can-
not leape over them; eager wolves bark at the Moone,
though they cannot reach it; and Mercutie whistleth for
Vesta, though he canhot win her.

Agnes abiding in y[our] selfe; I hope they can take no cause
of offence, wither that I know, haue Agnes agayn me. Please
you

Euphues and his England.

not to be bolde, yet would I bee welcome, but guests and
fish, saie we in Athens, are euer stale within thre daies,
shortlie I will visitte them and excuse my selfe, in the
meane season I thinke so well of them, as it is possible
for a man to thinke of women, and how well that is, I
appeale to thee, who alwaies madest them no worse than
Saints in heauen, and shaines in no worse place than thy
heact.

For ans wering thy sute, I am not yet so hastie, for
accepting thy seruice I am not so imperious, for in friend-
ship there must bee an equalitie of estates, and that may
be in vs: also a similitude of diverse manners, and cannot
valesse thou learne a new lesson, and leaue the olde, un-
till which time I leaue thee, wishing thee well as to my
selfe.

Euphues.

This Letter was written in hast, sent with speed, and
answered againe in post. For Philautus seeing so good
counsaile could not proceed of an ill conceit, thoutght once
againe to sollicite his friend, and that in such termes
as he might be most agreeable to Euphues tune. In this
manner.

To Euphues, health in bodie and
quietnesse in minde.

Per Musicke there are manie discordes, before there
can be framed a Diapason, and in contracting of god
will, many iars before there be established a friendship, &
by this meanes the Musicke is more swete, & the amitie
more sound. I haue receiued thy letter, wherin ther is as
much good counsaile contained, as either I wold wish, or
thou thy selfe couldest giue: but euer thou harpest on that
string, which long since was out of tune, but now is bro-

Z.

ken,

Euphues and his England.

ken, my inconstancie.

Certes my god Euphues, as I cannot but commend thy wisedome in making a staine of reconciliation (for that thou findest so little staine in me) so can I not but meruaile at thy incredulity in not beleauing me, since that thou seest a reformation in me.

But it may be thou dealest with me, as the Philosopher doth with his knife, who being many yeres in making of it, alwaies dealing by y obseruation of the stars, caused it at the last to cut the hard Whetstone, saying: that it killed not how long things wer a doing, but how well they were done.

And thou holdest me off with many delaies, vsing I know not what obseruations, thinking thereby to make me a friend at last, that shall last: I praise thy good meaning, I mislike thy rigour.

De thou shalt vse in what thou wilt, & do that with a slender twist, that none can doe with a tough with. As for my being with Camilla, god Euphues rub there no more, least I winch, for denie I will not y I haue wrong on the weathers.

This one thing touching my selfe I saie, and before him that seeth all thing I sweare, that hereafter I wil neither dissemble nor delude thee, nor picke quarrells to fall out with thee, thou shalt finde me constant to one, faithlesse to none, in prater deuout, in manners reformed, in life chast, in wordes modest: not framing my fancies to the honour of loue, but my deedes to the rule of zeale: And such a one as heretofore merrilie thou saidst I was, but now trulie thou shalt see I am, & as I knowe thou art.

Then Euphues appoint the place where we may meete, and reconcile the mindes, which I confesse by mine owne follies were seuered. And if ever after this, I shall seeme iealous ouer thee, or blinded towards my selfe, vse me as I deserue, shamefullie.

Thus

Euphues and his England.

Thus attending thy spedie ans were, for that delaies
are perillous, especiallie as my case now standeth, I tind,
thine ene to vse as his owne.

Philautus.

Euphues seeing such spedie returne of another answere, thought Philautus to bee verie sharpe set, set to recover him, and weighing with himselfe, that often in marriages there haue fallen out brantes, wher the chaste loue shuld bee; and yet againe reconciliatiens, that none ought at anie time so to loue, that he shuld finde in his heart at anie time to hate. Furthermore, casting in his minde the good hee might doe to Philautus by his friendship, and the mischiefe that might ensue by his fellowes follie, ans wered him thus againe spedie, as well to prevent the course he might otherwise take, as also to prescribe what waie he shuld take.

Euphues to his friend

Philautus.

NETtles Philautus, haue no prickles, yet they sting,
and wordes haue no points, yet they pearre: though
outwardlie they protest great amendment, yet oftentimes the softnesse of wooll which the Seres send, sticketh so fast to the skinne, that wher one lookeith it
should keepe him warme, it fetcheth bloud, and thy smooth
talke, thy sweete promises, may when I shall thinke to
haue them performed to delight mee, bee a corassie to de-
stroic me.

But I will not cast beyond the Pone, for that in all
things I know there must be a meane.

Thou swarest now that thy life shall bee lead
by my line, that thou wilt giue no cause of offence by
thy disorderes, nor take anie by my good meaning,
which

Euphues and his Eng'land.

which if it be so, I am as willing to be thy friend, as I am to be mine owne.

But this take for a warning, if euer thou iarre when thou shouldest iest, or followe thine owne will, when thou art to heare my counsaile, then will I departe from thee, and so displate thee, as none that is wise shall trust thee, or anie that is honest shall live with thee.

I now am resolued by thy Letter, of that which I was almost perswaded off by mine owne conjecture, touching Camilla.

Why Philantus art thou so mad without acquaintance of thy parte, and familiaritie of hers, to attempt a thing, which will not onelie bee a disgrace to thee, but also a discredit to her? Thinkest thou thy selfe either worthie to woe her, or she willing to wed thee? Either thou able to frame thy tale to her content, or she readie to giue eare to thy conclusions.

No, no Philautus, thou art too young to woe in England, though olde enough to winne in Italie, for here they measure more the man by the qualitie of the mind, than the proportion of his bodie. They are too expert in loue, hauing learned in this time of their long peace, euerie winkle that is seene or imagined.

It is neither an ill tale well tolde, nor a good historie made better, neither inuention of new fables, nor the reciting of olde, that can either allure in them an appetite to loue, or almost an intention to heare.

It fareth not with them as it doth with those in Italie, who preferre a sharpe wit, before sound wisedome, or a proper man before a perfect minde: they liue not by shadoues, nor fxe of the aire, nor last after winds. Their loue is not tied by art, but reason, not to the precepts of Ouid, but to the perswassions of honestie.

But I cannot but meruaile at thy audacie, that thou diddest once dare to moue her to loue, whom I alwaies feared

Euphues and his England

feared to sollicite in questioning, as well doubting to bē
grauelled by her quicke and readie wit, as to be confuted
by her graue and wise answeres.

But thou wilt saie she was of no great birth, of meaner
parentage than thy selfe. I, but Philautus, they bē most
noble, who are commended more for their perfection, than
their pedegrēe, and let this suffice thee, that her honour
consisted in vertue, beautie, wit: not bloud, ancestors, an-
tiquitie. But more of this at our next meeting, where I
thinke I shal be merrie to heare the discourse of thy mad-
nesse, for I imagine to my selfe that she handled thee be-
rie hardlie, considering both the place she serued in, and
the person that serued her. And sure I am, shee did not
hang for thy mowing.

A Phoenix is no food for Philautus, that daintie tooth
of thine must be pulled out, else wilt thou surfeit with de-
sire, and that Eagles eie picked out, else will it be dazeled
with delight. My counsaile must rule thy conceit, least
thou confound vs both.

I will this euening come to thy lodging, where we
will conser, and till then I commend me to thee.

Thine euer to vse, if
thou be thine owne,
Euphues.

This Letter was so thankfullie received of Philautus,
that he almost ranne beyond himself for ioy, preparing all
things necessarie for the entertainment of his friend, who
at the houre appointed failed not.

Many embracings there were, much straunge curse-
se, many pretie glaunces, beeing almost for the time but
strangers, because of their long absence.

But growing to questioning one with another, they
fell to the whole discourse of Philautus loue, who left out
nothing that before I put in, whiche I must omit, least I

Euphues and his England.

Set before you Colewordes twice sodden, which will both offend your eares, which I seeke to delight : and trouble my hand, which I cunnet to ease..

But this I am sure, that Euphues conclusion was this, betweene waking and winking, that our English Ladys and Gentlewomen were so cunning in loue, that the labour were more easie in Italie, to wed one and burie her, than heere to woe one and marrie her. And thus they with long talking waxed wearie, where I leauue them, not willing to talke anie longer, but to slepe their filles till morning.

Now Gentlewomen, I appeale in this controviersie to your consciences, whether it breedeth in you an arte to loue as Euphues thinketh, or whether it breedeth in you as it doth in men : by sight, if one be beautifull : by hearing, if one bee wittie : by deserts, if one bee curteous : by desire, if one be vertuous : which I would not know, to this intent, that I might be instructed how to win anie of you, but to the end I might wonder at you all. For if there be in loue an arte, then doe I not inuaine to see men that euerie waie are to be beloved, so oftentimes to be reieted. But so secret is this matter, pertaining nothing to our sex, I will not farther enquire of it, lest happily in gessing what arte women vse in Loue, I should minister an art they never before knew : and so in thinking to bewraye the bait that hath caught one, I give them a net to drawe many, putting a sword into the hand, where there is but a sheath, teaching them to strike, that put vs to our tryngs by warding, which would double our perill, who without art cannot allure them, and incrase their tyramie, who without they torment, will come to no parley.

But this I admonish you, that as your owne beauties make you not covetous of your alies towardes true louers, so others mens flatteries make you not prodigall of your honours towards dissemblers. Let not them y speake fairest he be cleaued honest, soz true loue lacketh a tongue, and

Euphues and his England.

And is tried by the eies ; which in a heart that meaneth well, are as farre from wanton glances, as the minde is from idle thoughts.

And this arte I will give you, which wee men commonlie practise, if you beholde anie one , that either your curtesie hath allureid, or your beautie, or both , triumph not ouer him, but the more earnest you see him, the more readie bee to followe him , and when he thinketh himselfe neerest, let him bee farthest off : then if he take that with patience, assure your selfe hee cannot bee faithlesse.

Hee that angleth, plucketh the baite alwaie when hee is neere a bite, to the end the fysh may be more eager to swallow the hooke . Birdes are trained with a swete call, but caught with a broade net : and Louers come with faire looks , but are intangled with disdainfull eies.

The Spaniell that sawneth when he is beaten, will never forsake his maister: the man that doaketh when he is disdainfull, will never forgoe his Mistresse.

But too much of this string, which soundeth too much out of square, and returne to Euphues and Philautus.

The next morning when they were risen, they went into a gallerie, where Euphues, who perceiued Philautus grieuouslie perplexed for the loue of Camilla, began thus betweene iest and earnest to talke with him.

Philautus, I haue welnigh all this night beene disputing with my selfe of thy distresse, yet can I resolute my selfe in nothing, that either maye content me, or quiet thee.

What mettall art thou made of Philautus, that thinkest of nothing but Loue , and art rewarded with nothing lesse than loue ; Lucilla was too bad , yet diddest

thou

Euphues and his England.

thou court her: thy swete heart now in Naples, is none of the best, yet diddest thou follow her. Camilla exceeding all, wher thou wast to haue least hope, thou hast woed, not without great hazard to thy person, and grieve to mine.

I haue perused her letters, which in my simple iudgement, are so far from allowing thy sake, that they seeme to loath thy seruice. I will not flatter thee in thy follies, she is no match for thee, nor thou for her: the one wanting liuing to maintaine a wife, the other birth to aduance an husband. Surius whom I remember thou diddest name in thy discourse, I remember in the court, a man of great birth, and noble bloud, singuler wit, and rare personage: if he go about to get credit, I muse what hope thou couldest conceiue to haue a good countenance.

Well Philautus, to set downe percepts against thy loue, will nothing preuaile: to perswade thee to goe forward, were verie perillous: for I know in the one, loue will regard no lawes, & in the other, perswasions can purchase no libertie. Thou art too headie to enter in, where no had can helpe one out.

Theseus would not goe into the Labozinth without a theed, that might shew him the waie out, neither anie wise man enter into the crooked corners of loue, vnlesse he knew by what meanes he might get out. Loue which should continue for euer, shuld not be begun in an houre, but slowlie be taken in hand, and by length of time finisched: resembling Zeuxis that wise painter, who in things that he would haue last long, tooke greatest leasure.

I haue not forgotten one Mistresse Fraunces, which the Ladie Flavia gaue thee for a Violet, and by thy description, though shē bee not equall with Camilla, yet is she fitter for Philautus. If thy humor be such, that nothing can feede it but loue, cast thy minde on her: confer the impossibilitie thou hast to winne Camilla, with the likelihode thou maist haue to injoy thy Violet: and in

this

Euphues and his England.

Thys will I endeavour both my wit & my good will, so that nothing shall want in me that may worke ease in thes. The Violet if she be honest, is worthie of the, beautifull thou saist she is, and therefore too worthie: Hot fire is not onelie quenched by the cleere fountaine, nor loue onelie satisfied by the faire face. Therefore in this tell mee thy mind, that either we may procede in that matter, or seeke a new medicine, Philautus thus replied.

O my good Euphues, I haue neither the power to for-
sake mine owne Camilla, nor the heart to denie thy
counsaile, it is easie to fall into a net, but hard to get out.
Notwithstanding I will goe against the haire in all
things, so I may please thee in anie thing. O my Camilla,
With that Euphues staid him, saying.

HE that hath sore eies, must not behold the candle, nor
he y would leauie his loue, fall to the remembryng of
his Ladie, the one causeth the eie to smart, the other the
heart to blaede. Well quoth Philautus, I am content to
haue the wound searched, yet vnwilling to haue it cured,
but sithens that sicke men are not to prescribe diets, but
to keepe them, I am readie to take potions, and if wealth
serue to pate thee for them: yet one thing maketh mee to
feare, that in running after two Hares, I catch neither.
And certainlie quoth Euphues, I know many god Hun-
ters, that take more delight to haue the Hare on foot, & ne-
ner catch it, than to haue no crie, & yet kill in the fourme:
wherby I gesse, there commeth greater delight in the
hunting than in the eating. It may be, sayd Philautus,
but I were then verie vnfit for such pastimes, for what
spoyt so euer I haue all the daie, I loue to haue the game
in my dish at night.

And trulie answered Euphues, you are worse made
for a hound than a hunter, for you mar your sent with car-
ren, before you start your game, which maketh you hunt

As.

often.

Euphues and his England.

oftentimes counter, whereas if you had kept it pure, you
might ere this time haue turned the hare you winded,
and caught the game you coursed. Why then I perceiue
quoth Philautus, that to talke with Gentlewomen touch-
ing the discourses of loue, to eate with them, to conserre
with them, to laugh with them, is as great pleasure as to
injoy them, to the which thou maist by some fallacie drye
me, but never persuade me: For then were it as plea-
sant to behold fruit, as to eate them, or to see faire bread,
as to tast it. Thou errest Philautus, sayd Euphues, if thou
be not of that minde, for he y commeth into fine gardens
is as much recreated to smell the flowers, as to gather it.
And many we see more delighted with pictures, than de-
sirous to be Painters: the effect of loue is faith, not lust:
delightful conference, not detestable concupiscence, which
beginneth with follie, and endeth with repentance. For
mine owne part I would wish nothing, if again I should
fall into that vaine, than to haue the companie of her in
commonon conference that I best loued, to heare her sober
talke, her wise answeres, to behold her sharpe capacitez
& to be perswaded of her constancie: and in these things
do we onelie differ from bytē beasts, who haue no plea-
sure but in sensuall appetite. You preach heresie quoth
Philautus, & besides, so repugnant to the text you haue ta-
ken, that I am more readie to pul thee out of thy Pulpit,
than to beleue thy gloses.

I loue the companie of women well, yet to haue the in
lawful matrimonie, I like much better if thy reson shuld
go as currat, then were loue no torment, for hardly doth it
fall out with him, y is denied the sight & talke of his Las-
die. Hungrie stomackes are not to be fed with sayings a-
gainst surfettings, nor thirst to be quenched with senten-
ces against dronkennesse. To loue women & never inny
them, is as much as to loue wine, & never tast it, or to be
delighted w faire apparell, & neuer weare it. An idle loue
is y, & fit for him y hath nothing but cares, y is satisfied

Euphues and his England.

to heare her speake, not desirous to haue himselfe sped. Why then Euphues, to haue the picture of his Ladie, is as much as to enjoy her presence, & to reade her letters, of as great force; as to heare her answeres: which if it be, my sute in loue should be as much, as the painter to draw her with an amiable face, as to my Ladie to write an amorous letter, both whiche, with little sute being obtained, I may liue with lous, & never wet my sorte, nor breake my sleepes, nor wast my monie, nor torment my minde. But this worketh as much delight in the minde of a louer, as the nipples that hang at Tantalus nose, or the Niner that ellineth close by his thun. And in one word, it would god me no more gude to see my Ladie, and not to embrase her in the heate of my desire, than to see fire, and not to haue me in the extremitie of my colde.

And so, he Euphues, thou makest loue nothing but a continuall weare, if thou bas it of the effect; and then it is infinite, if thou allowe it, and yet forbide it, a perpetuall warfares, and then is it intollerable. From this opinion no man shall withdrawe the, that the end of fishing, is catchinge, not angling; of birding, taking, not whistling; of loue, weddinge, not wowing. Other wise it is no better than hatching? Euphues faining to see Philautus so earnestly, yet here him againe in this maner of his, answering on of his seruantes of mad yonal amys. / col. 241. And thus did he say unto Philautus, what harme were it in loue, if the hart should yield his right to the eie, or his fancie his wyc to his eare? I haue seall of many, and some I know, haue waine whiche here this as ferre as affection as myght be, that neither desired him thing but sweete talk, & conuentiall chaping, in banchets, at playes, and other assembyngs, as with my selfe. Who constant faith was such, as that was never word nor thought of alie uncleannes, as I haue heard his inbelleving, being emathored on me by y sight: & why should not the chaste loue of others be banished rather than abiding in heathly nobilitioun, than punitioun.

Euphues and his England.

tempoyall actions. Belieue me Philautus, if thou knewest what it were to loue, thou wouldest be as farre from the opinion thou holdst, as I am. Philautus thinking no greater absurditie to be held in the world than this, replied before the other could end, as followeth,

Provide Euphues, if the king would resigne his right to the Legate, then were it not amisse for the heart to yeld to his eies. Thou knowest Euphues, that the eie is the messenger of loue, not the maister: that the eare is the carrier of newes, the heart the digester. Besides this, suppose one haue neither eares to heare his ladie speake, nor eies to see her beautie, shall he not therefore be subiect to the impression of loue. If thou ans were no, I can alledge diuerse both deafe and blinde, that haue bene wounded, if thou graunt it, then confess the heart must haue his hope, which is neither seeing nor hearing, and what is the third?

Touching Phrigius and Pieria, thinke them both fooles in this, for he that keepeþ a Hen in his house to cackle, & not laie, or a Cocke to crowe, and not to tread, is not vnlike vnto him y hauing sown his wheate, never reapeth it, or reaping it, never thresheth it, taking more pleasure to see faire corne, than to eate fine bread. Pigmation maketh against this, for Venus seeing him so earnestlie to loue, and so esseuallie to praise, granted him his request, which had he not by importunate suete obtained, I doubt not but he would rather haue helved her in pieces, than honoured her with passions, and set her by in somis temple for an image, not kept her in his house for a wife. So that desireth onlie to falke & view without anis further lust, is not far different from him, that liketh to set a painted rose, better than to smell to a perfect violet, or to heare a bird sing in a bush, rather then haue her at home in his owne cage.

This will I follow, that to pleade for loue, and request nothing

Euphues and his England.

nothing but looks, and to deserue workes, and live one lie by wordes, is as one should plow his ground, & never sow it, grinde his coulours, & never paint, saddle his horse, and never ride.

As they were thus communing, there came from the Ladie Flavia a Gentleman, who invited them both that night to supper, which they with humble thankes gien promised to doe so, and till supper time I leauē them debating their question.

How Gentlewomen, in this matter I would I knew your mindes, and yet I can somewhat gesse at your meanings, if anie of you should loue a Gentleman of such perfection as you can wish, would it content you onelie to heare him, to see him dance, to marke his personage, to delight in his wit, to wonder at all his qualitie, and desire no other solace? If you like to heare his pleasant voice to sing, his fine fingers to plaie, his proper personage to undertake anie exploit, would you couet no more of your loue? As god it were to be silent & thinkie no, as to blush and saie I.

I must needs conclude with Philautus, though I should cauill with Euphues, that the end of loue is the full fruition of the partie beloved at all times and in all places. For it cannot followe in reason, that because the sauce is good which shuld prouoke mine appetite, therfore I shuld forsake the meate for which it was made. Beliere me, the qualities of the minde, the beautie of the bodie, either in man or woman, are but sauce to whet our stomackes, not meate to fill them. For they that liue by the view of beautie still, loke verie leane, and they that feare onelie vpon vertue at boord, will goe with an hungrie hellic to bed.

But I will not craue herein your resolute ans were, because betwene them it was not determined, but euerie one as he liketh, and then:

Euphues and Philautus being now againe sent for to
¶a.iii. the

Euphues and his England.

the Ladie Flavia her house; they came presently; but they found the worthie Gentleman Surus, Camilla, Mistresse Fraunces, with many other Gentlemen & Gentilwomen,

At their first enterance doing their dutie, they saluted
all the compaines, and were welcommned.

The Ladie Flavia entertained them both verie louing
lie, thanking Philautus for his last companie, saying: a bee
merrie Gentleman; at this tyme of the yere a Violet is
better than a Rose, and so she arose and went her waie:
leaving Philautus in a muse at her wordes, who before
was in a maze at Camillas lookes. Camilla came to Euphues
in this manner. and thus I say to him: Sir
I am sorry to you that we have no greene rushes,
considering you haue ben so great a stranger, you make
me almost to thinke that of you, whiche commonlie I am
not accustomed to iudge of anie, that either you thought
your selfe too good, or your cheere too bad, other cause of
absente I can not imagine, vntesse seeing vs verie idle, you
sought meanes to be vndespotaied: but I pray you hereb
after be bold, and those things which were amisse shall be
redressed: for we will haue Quailes to attend your com
mons, and some questiouns to sharpen your wits, so that
you shall neither finde fault with your diet for the grosse
nesse, nor with your exercise for easinesse. And for your fel
lowe & friend Philautus, we are bound to him, for his vntoun
offendures see vs, but selidme eate with vs, whiche made
vs thinke that he cared more for our companie, than our
meate. And the joyful day shal bid vs minout to haue
Euphues as one that loue w his good, and we red her in
this tyme of such yeaers, and such a day. And it shal be to
glasse Davynt were vnsignable to see the greene vlysses
for his comming, whose companie is not worth a strawe,
or to account him a stranger, whose boldnesse hath bene
fame to all those that knew him to be a stranger.

The small abilitie in me to require, compaied with the
great thare I received, might happile make me festrain,
S. 1. J. J. R. which

Euphues and his England.

which is contrarie to your conjecture : Neither was I euer busied in anie waightie affaires, which I accounted not as lost time, in respect of the exercise I alwaies found in your companie, which maketh me thinke y your latter obiection proceeded rather to conuince me for a truant, than to manifest a truth.

As so the Quailes you promise me, I can be content with Beefe, and for the questions, they must be easie, else shall I not ans were them, for my wit will shew with what grose diet I haue bene brought vp : so that consering my rude replies with my base birth, you will thinke that meane cheere wil serue me, and reasonable questions deceiue me, so that I shall neither finde fault for my repast, nor fauour for my reasons. Philautus in dede taketh as much delight in god companie, as in god cates, who shall ans were for himselfe : with that Philautus said.

Trulie Camilla, where I thinke my selfe welcome, I loue to be bold, and when my stomacke is filled, I care for no meate : so that I hope you will not blame me, if I come often and eate little.

I doe not blame you by my faith quoth Camilla, you mistake me, for the oftner you come, the better welcome, and the lesse you eate, the more is sauad.

Much talke passed, which beeing onclie as it were a repetition of former things, I omit as superfluous : but this I must note, that Camilla earnestlie desired Surius to be acquainted with Euphues, who very willinglye accomplished her request, desiring Euphues for y god report he had heard of him, that he would be as holde with him, as with anie one in England, Euphues humblye shewing his dutie, promised also as occasion should serue, to trie him.

It now grew toward Supper time, when the Table being couered, and the meate serued in, Ladie Flavia placed Surius ouer against Camilla, and Philautus next Misstresse Fraunces, she tolke Euphues and the rest, and placed them

Euphues and his England.

them in such order as he thought best. What cheare they had I know not, what talke they vled I heard not: but supper being ended, they late still, the Ladie Flavia speakeing as followeth.

Gentlemen and Gentlewomen, these Lenten evenings be long, and a shame it were to goe to bed: colde they are, and therefore follie it were to walke abroade: to plaire at Cardes is common, at Chess tedious, at Dice vnseemlie, with Christmas games vntimelie. In my opinion therefore, to passe awaie these long nights, I would haue some pastime that might be pleasant, but not vnprouiftable: rare, but not without reasoning: so shall we all account the evening well spent, be it never so long: which otherwise would be tedious, were it never so short.

Surius the best in the companie, and therefore best worthie to ans were: and the wisest, and therefore best able, replied in this manner.

God Madame, you haue preuented my request with your owne, for as the case now standeth, there can be nothing either more agreeable to my humour, or these Gentlewomens desires, to vse some discourse, as well to renue olde traditions, which haue ben heretofore vled, as to increase friendship, which hath ben by the meanes of certaine odde persons defaced. Querie one gaue his consent with Surius, yelding the choice of that nightes pastime, to the discretion of the Ladie Elavia, who thus proposed her minde.

Your taske Surius shal be to dispute with Camilla, and chuse your owne argument: Philautus shall argue with Mistresse Frances, Martius with my selfe. And all hauing finished their discourses, Euphues shall be as Judge, who hath done best, & whatsoeuer he shall allot either for reward, to þ worthiest, or for penāce to þ worst: shalbe presently accōlished. This liked the al exceedingly. And thus

Surius

Euphues and his England.

Surius with a god grace & pleasant speech, began to enter the lists with Camilla.

Faire Ladie, you know I flatter not, I haue read y the sting of an Aspe were incurabls, had not nature giuen them dim eies, and the beautie of a woman no lesse infectious, had not nature bestowed vpon the gentle harts, which maketh me ground my reason vpon this commen place, y beautifull women are euer mercifull, if merciful, vertuous, if vertuous, constant, if constant, though no more than Goddesses, yet no lesse than Saintes, all these things granted, I vrge my question without condition.

If Camilla, one wounded with your beautie (for vnder that name I comprehend all other vertues) should sue to open his affection, serue to trie it, & drue you to so narow a point, that were you neuer so incredulous, he shold proue it, yea, so farre to be from suspition of deceit, that you would confesse hee were cleere from distrust, what ans were would you make if you gaue your consent, or what excuse if you denie your curtesie.

Camilla, who desiring nothing more than to be questioning with Surius, with a modest countenance, yet somewhat bashfull, (which added more commendation to her speech than disgrace) replid in this manner.

THough there be no cause noble Gentleman, to suspect an iniurie, where a god turne hath ben receiued, yet it is wisedome to be careful what ans were be made, wher the question is difficult. I haue heard y the Tortoise in India, when the Sun shineth, swimmeth aboue the wa-
ter with her backe, & being delighted with the faire wea-
ther, forgetteth her selfe, vntill the heate of the Sunne so
harden her shell, that she cannot sinke when she would,
whereby she is caught. And so may it fare with me, that
in this god companie displaying my minde, hauing more
regard to my delight in talking, than to the cares of the
hearers, I forget what I speake, and so be taken in soms

Euphues and his England.

thing, I would not bffer, which happilie the itching eares
of young Gentlemen would so canwas, y when I would
call it in, I cannot, and so be caught with the Tortoise,
when I would not.

Therefore if anie thing be spoken either vnwares or
vnwillie, I am to craue pardon for both: hauing but a
weake memorie, and a worse wit, which you cannot deny
me, for that we sate, women are to be borne withal, if they
offend against their wills, and not much to be blamed if
they trip with their wills, the one proceeding of forgetful-
nesse, the other of their naturall weaknesse. But to the
matter.

If my beautie (which God knowes how simple it is)
Should intangle anie with desire, then should I thus
thynke, that either he were inflamed with lust, rather thā
loue (for that he is moued by my countenance, not enqui-
ring of my conditions) or else that I gaue some occasion
of lightnesse, because he gathereth a hope to spedde, where
he never had the heart to speak. But if at the last I shuld
perceive that his fauour were tried like golde in the fire, y
his affection proceeded from a minde to please, not from
a mouth to delude, then would I either ans were his loue
with liking, or weane him from it by reason. For I hope
sir you will not thynke this, but that there should be in a
woman, as well a tongue to denie, as in a man to de-
sire, that as men haue reason to like for beautie, where
they loue, so women haue wit to refuse for sundrie cau-
ses, where they loue not.

Otherwise were we bound to such an inconuenience,
that whosoever serued vs, we shold ans were his sute,
when in euerie respect we mislike his conditions, so that
Nature might bee sayd to frame vs for other humours,
not for our owne appetite. Wherein to some we shold
be thought verie curteous, but to the most scarce honest.
For mine owne part, if there be anie thing in me to be
liked

Euphues and his England.

liked of ame, I thinke it reason to bessow on such a one, as hath also somewhat to content mee, so that where I know my selfe loued, and doe loue againe, I would vpon just triall of his constancie take him. Curius without a ne stop or long pause, replied presentlie.

Ladie, if the Tortoise you speake of in India, were as cunning in swimming, as you are in speaking, hee would neither feare the heate of the Sun, nor the gin of Fisher. But that excuse was brought in, rather to shew what you could saie, than to craue pardon for that you haue sayd. But to your ans were.

What your beautie is, I will not here dispute, least either your modest eares should glow to heare your owne praises, or my smooth tongue trippe in haing curious to your perfection, so that what I cannot commend sufficientlie, I wil not cease continuallie to meruallie at. You wan-der in one thing out of the wate, where you saie, þ many are inflamed with the countenance, not inquiring of the conditions, when this position was before grounded, that there was none beautiful, but she was also mercisfull, and so drawing by the face of her beautie, all other morall vertues, for as one thing being touched with the Load-Stone, draweth another, & that his fellow, till it come to a chaine, so a Ladie indued with beautie, pulleth on curtesie, curtesie, mercie, & one vertue linkes it selfe to an other, vntill there be a rare perfection.

Besides, touching your owne lightnesse, you must not imagine that loue breedeth in the heart of man by your looks, but by his owne eyes, neither by your words when you speake wittilie, but by his owne eares, which conceiue aptlie. So that were you dumbe and could not speak, or blind and could not see, yet should you be heloued, which argueth plainlie, that the eie of the man is the arrowe, the beautie of the weman, the white, which shoothe net, but receiueth, being the patient, not the agent: vpon triall

Euphues and his Eng'land.

you confesse you would trust, but what triall you require you conceale, which maketh me suspect, that either you would haue a triall without meane, or without end, either not to be sustained being impossible, or not to be finisched, being infinit. Whcrein you would haue one run in a circle, where there is no waile out, or build in the aire, where there is no meanes how.

This triall Camilla, must be fisted to narrower points, least in seeking to trie your louer like a Jenet, you tire him like a jade.

Then you require this libertie (which trulie I cannot denie you) that you may haue the choice, as well to refuse as the man hath to offer, requiring by that reason some qualities in the person you would bestow your loue on: yet craftily hiding what properties either please you best, or like women well: wherein againe you moue a doubt, whether personage, or wealth, or wit, or all, are to be required, so that what with the close triall of his faith, and y subtill wishing of his qualities, you make either your louer so holie, that for faith he must be made all of truth, or so exquisite, that for shape he must be framed in ware: which if it be your opinion, the beautie you haue will be withered before you be wedded, and your wowers good old Gentlemen, before they be speeders.

Camilla not permitting Surius to leape ouer the hedge, which she set for to keepe him in, with a smiling countenance shaped him this ans were.

If your position be graunted, y where beautie is, there is also vertue, then might you adde, that where a faire flower is, there is also a swete sauour, which how repugnant it is to our common exerience, there is none but knoweth, and how contraire the other is to truth, there is none but feeth. Why then doe you not set downe this for a rule, which is as agreeable to reason, y Rhodope being beautifull (if a good complection and faire favour be teare-

Euphues and his England.

med beautie) was also vertuous: that Lais excellency, was also honest: that Phine surpassing them both in beautie, was also courteous: But it is a reason among your philosophers, that the disposition of the minde, followeth the composition of the bodie: how free in arguing it may be
I know not, how false in triall it is, who knoweth not?

Beautie, though it be amiable, worketh many things contrarie to her faire shew, not unlike vnto siluer, which being white, draweth blacke lines, or resembling the tall trees in Ida, which allured many to rest in them vnder their shadow, and then infected them with their sent.

Now, whereas you set downe, that Loue commeth not from the eies of the woman, but from the glauces of the man (vnder correction be it spoken) it is as farre from the truth, as the head from the toe. For were a Ladie blind, in what can she be beautifull? If dumbe, in what manifest her wit? when as the eie hath ever ben thought the pearle of the face, and the tongue the Ambassadour of the heart. If there were such a Ladie in this companie Surius, that shoulde winks with both her eies, when you would haue her see your amorous looks, or be no blaue of her tongue, when you would haue her answere to your questions, I cannot thinke, that either her vertuous conditions, or her white and red complexion, could moue you to loue.

Although this might somewhat procure your liking, that doing what you list, she will not see it, and speaking what you would, she will not vtter it: two notable vertues, and rare in our sere, patience, and silence.

But why talke I about Ladies that haue no eies, when there is no man that will loue them, if he himselfe haue eies. Spore reason there is to loue one that is dumbe, for that she cannot denie your sute: and yet hauring eares to heare, she may as well give an answere with a signe, as a sentence. But to the purpose.

Loue commeth not from him that loueth, but from the

Euphues and his England.

partie loued, else must he take his loue vpon no cause, & then it is lust, or thinke himselfe the cause, and then it is no loue. Then must you conclude thus, if there be not in women the occasion, they are fooles to trust men y praise them, if the cause bee in them, then are not men wise to arrogate it to themselves.

It is the eie of the woman that is made of Adamant,
the heart of the man that is framed of yron, & I cannot
thinke you wil saie, þ the vertue attractive is in the yron
which is drawen by force, but in the Adamant that sear-
cheth it perforce. And this is the reason, that many men
haue ben intangled against their wills with loue, & kept
in it with their wills.

You know Surius, that the fire is in the Flint that is
striken, not in the Steele that striketh, the light in the Sun
that lendeth, not in the Moone that borroweth, the loue in
the woman that is serued, not in the man that sueth.
The similitude you brought in of the arrow, fliw no-
thing right to beautie, wherefore I must shote that shaft
at your owne brest. Soz if the eie of man be the arrow, &
beautie the white (a faire marke for him that dwelveth in
Cupids bow) the must it necessarily insue, that the archer
desireth with an aime to hit the white, not the white the
arrow, that the marke allureth the archer, not the shoter
the marke, and therfore is Venus said in one eie to have
two apples, which is commonlie applied to those that
witch with the eies, not those that woe with their eies.
Touching triall, I am neither so foolish to desire things
impossible, noz so froward, to request that which hath no
end. But wordes shall never make me beleue without
workes, least in following a faire shadow I loose the firme
substance, and in one word set downe the onclie triall that
a Ladie requireth of her louer, it is this, that he performe
as much as he sware, that euerie oath be a deede, euerie
gloase a Gospel, promising nothing in his talke, that he
performe not in his triall.

Euphues and his England.

The qualities that are required of the minde, are god conditions: as temperance, not to excede in diet: chastitie, not to sin in desire: constancie, not to couet change: wit to delight, wisedome to instruct, mirth to please without offence, and modestie to governe without precisenesse.

Concerning the bodie, as there is no Gentlewoman so curios to haue him in print, so is there no one so carelesse to haue him a wretch, onlie his right shape to shew him a man, his Christendome, to prove his faith, indifferent wealth to maintaine his familie, expecting all things necessarie, nothing superfluous. And to conclude with you Surius, unlesse I might haue such a one, I had as lieue bee buried as married, wishing rather to haue no beautie and die a chaste virgin, than no toy, and live a cursed wife. Surius as one danted having little to answe, yet delighted to heare he: speake, with a short speech uttered these wordes.

I perceine Camilla, that bee your cloth never so bad, if I will take some colour, and your cause never so false, if I will beare some shew of probabilitie: wherein you manifest the right nature of a woman who hauing no waie to winne, thinketh to ouercome with wordes. This I gather by your answe, that beautie may haue faire leaues & foule fruit, that all that are not amiable are not honest, that loue procedeth of the womans perfection, and the mans follies that the triall looked for, is to performe whatsoeuer they promise, that in minde he be vertuous, in bodie comelie: such a husband in my opinion, is to bee wished for, but not looked for. Take heede Camilla, that seeking all the world for a straight sticke, you choose not at the last a crooked stasse: or describing a god counsell to others, thou thy selfe follow not the worst: much lyke to Chimes, who selling the best Wine to others, dranke himselfe the best.

Truth quoth Camilla, my woff was blacke, & there-
fore

Euphues and his England.

soze it could take no other colour, and my cause god, and therefore admitteth no cavill: as for the rules I set down of loue, they were not coined of me, but learned: & being so true, believed. If my fortune be so ill, that searching for a wand, I gather a Camocke, or selling wine to other, I drinke vineger my selfe, I must be content, y of the worst pōre helpe patience: which by so much the moze is to be borne, by how much the moze it is perforce.

As Surius was speaking, the Ladie Flavia prevented him, saying: it is time y you breake off your speach, least we haue nothing to speake, for should you wade anie farther, you would both waste the night, and leane vs no time, and take our reasons, and leane vs no matter; that euerie one therfore may say somewhat, we command you to cease: that you haue both sayd so well, wee giue you thankes. Thus letting Surius and Camilla to whisper by themselues (whose talke we will not heare) the Ladie began in this manner to greate Martius.

We see Martius, y where young folks are, they treate of loue, when souldiers meeete, they confer of war, Painters of their coulours, Musitions of their crochets, & euerie one talketh of that most, he liketh best. Which seeing it is so, it behoueth vs that haue moze yeres, to haue moze wisedome, not to measure our talke by the affections we haue had, but by those we should haue.

In this therefore I would know thy mind, whether it be conuenient for women to haunt such places where Gentlemen are, or for men to haue acces to Gentlewomen, which me thinketh in reason cannot be tollerable, knowing y there is nothing more pernicious to either, than loue, and that loue breedeth by nothing sooner than loues. They that feare water will come neare no wels, they that stand in dread of burning, flye from the fire: & ought not they y would not be entangled with desire, to refraine companie? If loue haue the pangs which y passionate set downe, why do they not abstaine frō the cause?

Euphues and his England.

If it be pleasant, why doe they dispayse it? This doth he
v^{er} to shun the place of pestilence for feare of infection,
the ries of Cathartesmes because of diseases, the sight of the
Basiliske, for feare of death, and shal we not eschue the
companie of them that may intrap vs in loue, which is
more bitter than anie destruction? This doth he
If we ffe shenes that steale our goods, shall we fol-
lowe martherers that cut our throates? If we bee ha-
die to come where Waspes bee, least we bee stung, shall
we hazard to runne where Cupid is, where we shall bee
affeled? Trutis Martius, in my opinion, there is no-
thing either more repugnant to reason, or abhorring
from Nature, than to seeke that we shold shunne, lea-
ving the clere stremme to drinke of the muddie Ditch,
or in the extremitie of heate to lie in the parching Sun,
when we may sleepe in the colde shadowe, or being free
from fancie, to seeke after loue, which is as much as to
ewle a hot luer with strong wine, or to cure a weake sto-
macke with rawe flesh. In this I woulde heare thy sen-
tence, induced the rather to this discourse, for that Surius
and Camilla hath begun it, then that I like it: Loue in
me hath neither power to command, nor perswasion to
intreate. Which how iidle a thing it is, and how pesti-
lent to youth, I partlie knowe, and you I am sure can
gesse.

Martius not verie young to discourse of these matters,
yet desirous to vffer his mind, whether it were to flatter
Surius in his will, or to make triall of the Ladies wit: be-
gan thus to frame his ans^{were}.

Madame, there is in Chio the image of Diana, which
to those that enter seeme sharpe and sorwe, but re-
turning after their sutes made, loketh with a mer-
rie and pleasant countenance. And it maye bee, that
at the enterance of my discourse you will bende your
browes as one displeased, but hearing my profe, bee

Cc. delighted

Euphues and his England.

delighted and satisfied.

The question you moue is, whether it bē requisite that Gentlemen and Gentlewomen shoulde mette. Trulie among Louers it is convenient to augment desire, amongst those that are firme, necessarie to main-taine societie. For to take awaie all meeting for feare of loue, were to kindle among all the fire of hate. There is greater daunger Madame, by absence, which bradeth melancholie, than by presence, which ingendereth affec-tion.

If the sight bē so perillous, that the companie shoulde bē barred, why then admit you those to see banquets, that maye thereby surfeit, or suffer them to eate their meate by a Candle that haue soze eies? To bē separa-ted from one I loue, woulde make mee more constant, and to keepe companie with her I loue not, would not kindle desire. Loue comueth as well in at the eares, by the report of god conditions, as in at the eies by the amiablie countenance, which is the cause that diuerse haue loued those they never sawe, and seene those they never loued.

You alleadge that those that feare drowning, come neare no Welles, nor they that dreade burning, neare no fire. Why then let them stand in doubt also to wash their handes in a shalowe brooke, for that Scapus fal-ling into a channell, was drowned: and let him that is colde, neuer warme his handes, for that a sparke fell into the eies of Actina, whereof shē died. Let none come into the companie of women, for that diuerse haue bēne allured to loue, and bēing refused, haue vsed violence to themselves.

Let this be set downe for a law, that none walke a-broad in the daie but men, least meeting a beautifull wo-man, he fall in loue and lose his libertie.

I thinke Madame you will not be so precise, to cut off all conference, because loue comueth by often com-muni-

Euphues and his England.

Amidst all this, which if you doe, let us all now presentlie depart, leauing the beaultie which dazeleth our eyes, and hearing the wisedomes which tickleth our eares, we be inflamed with loue.

But you shall never beate the Flie from the Candle, though the burne, nor the Mouile from the Hemlocke, though it be poison, nor the louer from the companie of his Ladie, though it be perillous.

It falleth out sundrie times, that companie is the cause to shake off loue, working the effects of the roote Rubarbe, which being full of cholar, purgeth cholar, or of the scorpions sting, who being full of poison, is a remedie for poison.

But this I conclude, that to barre one that is in loue of the companie of his Ladie, maketh him rather mad than mortified, for him to refraine that never knew loue, is either to suspect him of follie without cause, or the next waie for him to fall into follie when he knoweth the cause.

A Louer is like the hearbe *Helitropum*, which alwaies inclineth to that place where the Sunne shineth, and beeing deprived of the Sunne, dieth. For as *Lunaris* hearbe, as long as the Moone wacheth, bringeth forth leavens, and in the waining waketh them off: so a Louer whilile he is in the companie of his Ladie, where all toies increase, uttereth many pleasant conceites, but banished from the sight of his Mistresse, where all mirth decreaseth, either liueth in melancholie, or dieth with desperation.

The Ladie Flavia speaking in his case, proceeded in this manner.

T *Julie Martinus*, I had not thought that as yet your Coltes foote stukke in your mouth, or that so olde a trewant in loue, could hethereto remember his lesson. You seeme not to infetre that it is requisite they shoulde

Euphues and his England.

emete, but being in lome, that is convenient, least falling into a mad mode, they pine in their owne penishnesse. Why then let it follow, that the Drunkard which surfeteth with wine, be alwaies quaffing, because he liketh it, or the Epicure which glutteth himselfe with meate, bee ever eating, for that it contenteth him, not seeking at anie time the meanes to redresse their vices, but to renne them. But it fareth with the louer as it doth with him that polozeth in much Wine, who is ever more thirstie, than he that drinkeith moderatlie, for having once tasted the delights of loue, he desyreth most the thing that hurteth him most, not laying a plastrer to the wound, but a corasie.

I am of this minde, that if it be dangerous to lye flare to the fire, salt to the eies, Sulphure to the nose, that the it cannot be but perillous, to let one louer come in the presence of the other. For Surius ouer hearing the Ladie, and seeing her so earnest, although he were more earnest in his lute to Camilla, cut her off with these wordes,

GODD Madame give mee leue either to departe, or to speake, for in truth you gall me more with these tearmes than you wist, in seeming to iurigh so bitterlie against the meeting of louers, which is the onlie marrowe of loue, and though I doubt not but that Martius is sufficientlie arm'd to answe you, yet would I not haue those reasons reselled, which I loath to haue repeated. It may bee you vtter them not of mallice you beare to loue, but onlie to moue controuerse, wheres there is no question: For if you enuie to haue louers misse, why did you graunt vs, if allowe it, why seeke you to separate vs?

The good Ladie coulde not refraine from laughter, when shre saw Surius so angrie, who in the middell of his owne tale was troubled with hers, whome he thus againe

Euphues and his England.

Againe answered.

I crye you mercy Gentleman, I had not thought to haue catched you, when I fished for another: but I perceiue nolo, y with one Beane it is easie to get two Pigeons, & with one baite to haue diverse bits. I see that others may gelle where the shre wryngs besides him that weares it.

Madame quoth Surius, you haue caught a Frogge, if I be not deceived, and therefore as good it were not to hurt him, as not to eate him: but if all this while you angled to haue a bit at a louer, you should haue vsed no bitter medicines, but pleasant baites.

I cannot tell ans wered Flavia, whether my bait were bitter or not, but sure I am I haue the Fish by the gill, that doth me god.

Camilla not thinking to be silent, put in her spoke as she thought into the best wheele, saying.

Adie, your cunning may deceiue you in fishing with an Angle, therefore to catch him you would haue, you were best to vse a net. A net quoth Flavia, I naede none, for my Fish plaith in a net alreadie. With that Surius began to winch, replying immediatlie. So doeth many a fish good Lady, that slippeth out, when the Fisher thinketh him fast in, and it may be, that either your Net is too weake to holde him, or your hand too wet. A wet hand quoth Flavia, will holde a dead Herring: I, quoth Surius, but Celes are no Herrings; but Lovers are, said Flavia.

Surius not willing to haue the grasse molven, whereof he meant to make his Hay, began thus to conclude.

I am sorry that all day long I haue fished, and nothing to catch. I haue fished all day long, and nothing to catch.

God Ladie leauie off fishing for this time, and though it be Lent, rather breake a Statute which is but penall, than leua a pond that may be perpetuall.

I am content quoth Flavia, rather to fast for once, than

Euphues and his England.

to want a pleasure for euer : yet Surius betwixt vs twio,
I will at large proue, that there is nothing in loue more
venimous than meeting, which filleth the minde with
griefe, and the bodie with diseases, soz hauing the one, he
cannot saile of the other. But now Philautus and Fraunce
Fraunces, since I am cut off, beginne you, but be short, be-
cause the time is short, and that I was more short than I
would.

Fraunces, who was euer of wit quicke, & of nature pleas-
ant, seeing Philautus all this while to bee in his dumpes,
began thus to plaic with him.

Ge[n]tleman, either you are musing who shall bee your
second wife, or who shall father your first childe, else
would you not all this while hang your head, neither at-
tending to the discourses that you haue heard, nor regar-
ding the companie you are in , or it may bee (which of
both conjectures is likeliest) that hearing so much talk
of loue, you are either driven to the remembrance of the
Italian ladies which once you serued, or else to the service
of those in England, which you haue since your comming
seen : For as Andromache, whensoever she sawe the
Tombe of Hector, could not refraine from weeping, or as
Laodomia could never behold the picture of Protesilaus
in ware, but she alwaies fainted : so Louers whensoever
they view the image of their Ladies, though not the same
substance, yet the similitude in shadow, they are so benum-
med in their ioyntes, and so bereft of their wits, that they
haue neither the power to move their bodies to shew use,
nor their tonges to make aunswere, so that I thinking
that with your other senses you had also lost your smel-
ling, though rather to be a Thorne , whose point might
make you feare somewhat, than a violet, whose sauour could
cause you to smell nothing.

Philautus seeing this Gentlewoman so pleasantlie dis-
posed, replied in this manner.

Euphues and his England.

Entlewoman, to studie for a second wife, before I
know my first, were to resemble the god hus wife in
Naples, who tooke thought to bring forth her Chick-
ens, before she had hens to laie egges: and to muse who
should father my first chyld, were to doubt when the Cow
is mine, who should owe the Calfe. But I will neither
bee so hastie, to beate my braines about two wiues, be-
fore I know where to get one, nor so iealous to mistrust
her fidelite when I haue one. Touching the viewe of
Ladies, or the remembrance of my loue, me thinketh it
should rather sharpe the point in me, than abate the edge.
My senses are not lost, though my labour be, & therefore
my god Violet, pricke him not forward with Sharpnesse,
whom thou shouldest rather confort with sauours. But
to put you out of doubt, that my wits were not all this
while a wool-gathering, I was debating with my selfe,
whether in loue it were better to be constant, bewraying
all the counsailes, or secrete, being readie euerie houre to
flich: and so many reasons came to confirme either,
that I could not bee resolued in anie. To bee constant,
what thing more requisite in loue, when it shall alwaies
bee greene like the Iuie, though the Sunne parch it, that
shall ever bee harde like the true Diamond, though the
hammer beate it: that still groweth with the god Wine,
though the knife cut it. Constancie is lyke unto the
Hoyke, who wheresoever she stie, commeth into no neast
but her owne, or the Lapwing, whom nothing can drue
from her young ones, but death: But to reueale the se-
cretes of Loue, the counsailes, the conclusions: Inhat
greater despite to his Ladie, or more shamefull discre-
dise to himselfe can bee imagined, when there shall no
Letter passe, but it shall bee disclosed: no talks utte-
red, but it shall bee againe repeated: nothing done, but it
shall be reuealed. Which when I considered, me thought
it better to haue one that shoulde bee secrete, though
fickle,

Euphues and his England.

fickle, than a blab though constant. For what is there in the world y more delighteth a louer than secrecie, whitch is boide of feare, without suspition, free from ennie: the onelie hope a woman hath to build both her honour and honestie vpon.

The tongue of a louer shoulde bee like the point in the Diall, which though it goe, none can see it going, or a young tree, which though it growe, none can perceiue it growing, hauing alwaies the stome in her mouth, whitch the Cranes vse, when they slie ouer mountaines, least they make a noise: but to be silent, and lightlie to esteeme of his ladie, to shake her off though he be secret, to change for euerie thing, though he bewraye nothing, is the onely thing that cutteth the heart in peices of a true & constant louer: which deeplie wayng with my selfe, I preferred him that would never remoue, though he reueale all: before him that would conceale all, and euer be slyding: thus wasting to and fro, I appeale to you my good Violet, whether in loue be more required secrecie or constancie.

Fraunces with her accustomable boldnesse, yet modellie, replied as followeth.

Gentleman, if I shoulde aske you whether in the making of a god sword, yron were more to bee required or steele, sure I am you would ans were, that both were necessarie. Or if I shoulde be so curious, to demand whether in a tale told to your Ladies disposition or mention most convenient, I cannot thinke but you would judge them both expedient: for as one mettal is to be tempered with another, in fashioning a god blade, least either beeing all of steele, it quickly break, or al of yron, it never cut: so fareth it in speach, whitch if it bee not seasoned as well with wit to moue delight, as with arte to manifest cunning, there is no eloquence: and in no other manner standeth it with loue, for to bee secret and not constant,

Euphues and his England.

or constant and not secrete, were to build a house of morter without stones, or a wall of stones without morter.

There is no liuelie picture dralwen with one colour, no curious image wrought with one coule, no perfect Musick plaied with one string, and wouldest thou haue loue, the patterne of eternitie, couloured either with constancie alone, or onelie secrete.

There must in euerie triangle be thre lines, the first beginneth, the second augumenteth, the third concludeth it a figure. So in loue thre vertues, affection, which dralweneth the heart, secrete, which increaseth the hope, constancie, which finisheth the worke: without anie of these lines there can be no triangle, without anie of these vertues, no loue.

There is no man that runneth with one legge, no Birde that flieth with one wing, no Loue that lasteth with one lim. Loue is likened to the Emerald, which cracketh rather than consenteth to anie disloyaltie, and can there be anie greater villanie, than being secret, not to bee constant, or beeing constant, not to bee secret. But it falleth out with those that being constant, and yet full of babble, as it doth with the serpent Iaculus, and the Viper, who burst with their owne bwoode, & these are to jne with their owne tongues.

It is no question Philautus, to aske which is best, when being not ioyned, there is never a god. If thou make a question where there is no doubt, thou must take an answe where there is no reason. Why then also dwellest thou not enquire, whether it were better for a horse to want his fore legges or his hinder, when having not all, he cannot trauaile: why art thou not inquisitiue whether it were more conuenient for the Wrastlers in the games of Olympia to be without armes, or without feste, or for trees to want rootes, or lacke toppes, when either is impossible? There is no true louer belue.

Euphues and his England.

me Philautus, sense telleth me so, not triall that hath not
faith, secrecie, and constancie. If thou want either, it is
lust, no loue, and that thou hast not them all, thy profound
question assureth me: which if thou diodest aske to trie
my wit, thou thoughtest me verie dull, if thou resolute thy
selfe of a doubt, I cannot thinke thee verie sharpe.

Philautus yperceiued her to be so sharpe, thought once
againe like a whetstone to make her sharper, and in these
wordes returned his answere.

My swete violet, you are not unlike unto those, who
hauing gotten the start in a race, thinke none to bee
nere their heeles, because they be formost: for hating the
tale in your mouth, you imagine it is all truth, and that
none can controll it.

Fraunces, who was not willing to heare him goe for-
ward in so fond an argument, cut him off before he shoulde
come to his conclusion.

GEntleman, the faster you runne after me, the farther
I you are from mee: therefore I would wish you to
take heed, that in seeking to strike at my heeles, you
trip not by your owne. You woulde faine with your
wit cast a white vpon blacke, wherein you are not un-
like unto those, that seeing their shadow verie short in the
sunne, thinke to touch their head with their heele, and
putting forth their legge, are farther from it, than when
they stode still. In my opinion it were better to sit on the
ground with a little ease, than to rise and fall with great
daunger.

Philautus being in a maze to what end this talke shoulde
tend, thought that either Camilla had made her priuie to
his loue, or that she meant by suspition to intrap him:
therefore meaning to leaue his former question, and to an-
swere her speech, proceeded thus.

Euphues and his England.

Mistres Fraunces, you resemble in your sayings the Painter Tamantes, in whose Pictures there was euer more vnderstood than painted, for with a glose you seeme to shadow that, which in coulours you will not shew. It cannot be my violet, that the fassher I runne after you, the farther I should be from you, unlesse that either you haue winges tied to your heeles, or I thornes thrust into mine. The last dogs oftentimes catcheth the Hare, though the fleetest turne him, the slow Snaile climbeth the fowr at last, though the swifte swallow mount it: the laziest winneth the goale sometimes, though the lightest be neare it. In hunting I had as lise stand at the receipt, as at the lossing, in running rather endure long with an easie amble, thā leaue off being out of wind with a swifte gallop: Especiallie when I runne as Hippomanes did with Atlanta, who was last in the course, but first at the crowne: So that I gesse, that women either are caſie to be out tripped, or willing.

I ſeeke not to trip at you, because I might ſo hinder you, and hurt my ſelſe: for in letting your course by ſtriking at your ſhort heeles, you wold when I ſhould craue pardon, shew me an high inſtep.

As for my shadow, I neuer goe about to reach it, but when the Sunne is at the highest, for then is my shadow at the ſhortest, ſo that it is not diſſicult to touche my heade with my heele, when it lieth almoſt vnder my heele.

You ſaie it is better to ſit ſtill, than to arife and fall, and I ſaie, he that neuer climbeth for feare of falling, is like unto him that neuer drinkeſt for feare of ſurſetting.

If you thinke the ground either ſo ſlipperie whereon I runne, that I muſt needes fall, or my ſeete ſo chill, that I muſt needes founder, it may bee I will chaunge my course heereafter, but I meane to end it nowe:

Euphues and his England.

for I had rather fall out of a low window to the ground, than hang in the mid waie by a brier.

Fraunces who tooke no little pleasure to heare Philautus, began to come on roundlie in these tarmes.

Tis a signe Gentleman, that your fowtmanship is better than your stomacke, for whatsoeuer you saie, mee thinketh you had rather bee held in a slippe, than let slip, wherein you resemble the Greyhound, that seeing his game, leapeth vpon him that holdeth him, not running after that she is held for: or the Hawke, which being cast off at a Partridge, taketh a stand to prune her feathers, when she should take her flight. For it seemeth you beare good will to the game you cannot plaine at, or will not, or dare not, wherein you imitate the Cat that leaueth the house to follow the Milke pan: for I perceive that you let the Hare goe by to hunt the Badger.

Philautus astonied at this speech, knew not which waie to frame his answe, thinking now that shee perceived his tale to be adressed to her, though his loue were fired on Camilla: but to rid her of suspition, though loth that Camilla should conceiue anie inkeling, he plaied fast and loose in this manner.

Gentlewoman, you mistake me verie much, for I haue beeene better taught than fed, and therefore I knowe how to follow my game, if it be for my gaine: For were there two Hares to runne at, I would indeauour not to catch the first that I followed, but the last that I started: yet so, as the first should not scape, nor the last bee caught.

You speake contraries, quoth Fraunces, and you will worke wonders, but take haede your cunning in hunting make you not to loose both.

Both said Philautus, why I seeke but for one, and yet

Euphues and his England.

of two, quoth Fraunces, you cannot tell which to follow,
one runneth so fast, you will never catch her: the other is
so at the squat, you can never finde her.

The Ladie Flavia, whether desirous to sleepe, or loth these iestes should be to broade, as Moderatour, commanding them both to silence, willing Euphues as vmpre in these matters, brieslie to speake his minde. Camilla and Surius are yet talking : Fraunces and Philautus are not idle, yet all attentive to heare Euphues, as well for the expectation they had of his wit, as to know the drift of their discourses : Who thus began the conclusion of all their speeches.

It was a lawe among the Persians, that the Musiti-
on should not ludge the Painter, nor anie one meddle
in that handie craft wherein he was not expert: which
maketh me meruails, good Madame, that you should ap-
point him to bee an Imper in Loue, who never yet had
skill in his lawes: For although I seemed to consent by
my silence, before I knew the Argument whereof you
would dispute, yet hearing nothing but reasons for loue,
I must either call backe my promise, or call in your dis-
courses: and beter it were in my opinion, not to haue
your reasons concluded, than to haue them confuted. But
sure I am, that neither a good excuse wil serue, where au-
thoritie is rigorous, nor a bad one be heard, where necessi-
tie compelleth. But least I be longer in breaking a web,
than the Spider is in weuing it, your pardons obtained,
if I offend in sharpnesse, and your patience graunted, if
molest in length, I thus begin to conclude against you al,
not as one singular in his owne conceit, but to be tried by
your gentle constructions.

Sixtus beginneth with loue, which procedeth by bene-
tice (under the which he comprehendeth al other ver-
tues.) Ladie Flavia moueth a question, whether the mea-

Euphues and his England.

ting of louers be tollerable. Philantus commeth in with two braunches in his hande, as though there were no more leaues of that tree, asking whether constancie or secreteie be most to be required: great holde there hath ben who should proue his loue best, when in my opinion ther is none god. But such is the vanitie of youth, that it thinketh nothing worthy either of commendation or conference, but onelie loue, whereof they sow much, & reape little, wherein they spend all, and gaine nothing, whereby they runne into daunger before they will, and repente their desires before they would. I doe not discommend honest affection which is grounded vpon vertue, as the meane, but disordinate fancie, which is builded vpon lust, as an extremitie: and lust I must feareme that, which is begun in an houre, and ended in a minute: the common loue in this our age, wheres Ladies are courted for beautie, not for vertue, men loued for proportion in bodie, not for perfection in minde.

It fareth with Louers, as with those that drinke of the river Iellus in Phrigia, wheresof sipping moderatlie, is a medicine, but swalling with excesse, it breedeth madnesse.

Lycurgus set it downe for a lawe, that where men were commonlie dronken, the vines should bee destryoed, and I am of that minde, that where youth are given to loue, the meane should be remoued: For as the earth wherein in the Mynes of siluer and golde are hidden, is profitable for no other thing but mettals: so the heart wherein loue is harbourred, receiueth no other seadie but affection. Louers like not those things which are most profitable, but most pleasant, resembling those that make Garlandes, who chose the fairest flowers, not the wholsomest, and being once intangled with desire, they alwaies haue the disease, not unlike unto the Coate, who is neuer without an Ague: then being once in, they followe the note of the Nightingale, which is sayd with continuall straining

Euphues and his England.

ning to sing, to perish in her swete laies, as they doe in their sugered lines. Where is it possible either to eate or drinke, or walke, but he shall heare some question of loue: insomuch that loue is become so common, that there is no Artificer of so base a craft, no clowne so simple, no begger so poore, but either talketh of loue, or liueth in loue, when they neither know the meanes to come by it, nor the wisdome to increase it: and what can be the cause of these louing wormes, but onelie idlenesse.

But to set downe as a moderatour, the true perfection of loue, not like as an enimie to talke of y infection (which is neither the part of my office, nor pleasant to your eares) this is my iudgement.

True & vertuous loue is to be grounded vpon Time, Reason, Favour, and Vertue. Time to make a triall, not at the first glance so to settle his mind, as though he were willing to be caught when he might escape, but so by obseruation and experiance, to build and augment his desires, that he be not deceiued with beautie, but yers waded with constancie. Reason, that all his doings and procedinges seeme not to flowe from a minde enflamed with lust, but a heart kindled with loue. Favour, to delight his eies, which are the first messengers of affection. Vertue, to allure the soule, for the which all things are to bee desired.

The arguments of faith in a man, are constancie, not to be remoued, secrete, not to vtter, securitie, not to mistrust, credulitie to belue: in a woman, patience to indure, ialousie to suspect, liberalitie to bestowe, seruicie, faithfullnesse, one of the which branches, if either y man want, or the woman, it may bee a liking betweene them for the tyme, but no loue to continue for euer.

Touching Surius his question, whether loue come from the man or the woman, it is manifest that it beginneth in both, else can it not end in both.

To the Ladie Flauias demand concerning compaines,

Euphues and his England.

it is requisite they should meeke, and though they be hindered by diuerte meanes, yet it is impossible but that they will meeke.

Philautus must thus thinke, that constancie without secrecie availeth little, and secrecie without constancie profiteth lesse.

Thus haue I god Padame, according to my simple skill in loue, set downe my iudgement, which you may at your Ladiships pleasure correct, for he that never tooke Dare in hand, must not thinke scorne to be taught.

Well quoth the Ladie, you can saie moare if you list, but either you feare to offend our eares, or to bewraye your owne follies: one may easilie perceiue that you haue ben of late in the Painters shop, by the coulours y sticke in your coate, but at this time I wil vrgo nothing, though I suspect somewhat.

Surius gaue Euphues thankes, allowing his iudgement in the description of loue, especiallie in this, that he would haue a woman if she were faithfull, to be also iealous, which was as necessarie to be required in them as constancie.

Camilla smiling, sayde, that Euphues was deceived, for he would haue said, that men should haue ben iealous, and yet that had ben but superfluous, for they are never otherwise.

Philautus thinking Camilla to vse such speach to gird him, for that all y night he viewed her with a suspitious eie, ans wered, that iealousie in a man was to be pardoned, because there is no difference in the loue of a louer, that can distinguish a iealous eie from a louing.

Fraunces, who thought her part not to be the least, said, that in all things Euphues spake gospell, sauing in that he bound a woman to patience, which was to make them sole.

Thus euerte one gaue his verdit, & so with thankes to the Ladie Flavia, they all tooke their leue for that night.

Surius

Euphues and his England.

Surius went to his lodging, Euphues and Philautus to theirs, Camilla accompanied with her woman & her waiting maid, departed to her home, whom I meane to bring to her chamber, leauing all the rest to their rest.

Camilla no sooner had entered her Chamber, but she began in strange tearmes to utter this strange tale, her doore being shut, and her chamber boide.

Ah Camilla, ah wretched wench Camilla, I perceiue now, that when the Hop groweth high, it must haue a pole, when the Iuie spreadeth, it cleaueth to the flint, when the vine riseth, it wreatheth about the Elme, when virgins ware in yeres, they follow that whiche belongeth to their appetites, loue, loue. Bea loue Camilla, the force whereof thou knowest not, & yet must endure the furie. Where is that precious hearbe Panace, which cureth all diseases? or that hearbe Nepenthes, that procureth all delights? So, no Camilla, loue is not to be cured by hearbs, which cometh by fancie, neither can plaisters take awaie the griefe whiche is growen so great by perswasions. For as the stone Draconites can by no meanes bee polished, unlesse the Lapidarie burne it, so the minde of Camilla, can by no meanes bee cured, except Surius ease it.

I see that loue is not unlike unto the stone Pantura, which draweth all other stones be they neuer so hearie, hauing in it the thre rootes which they attribute to Musick, Mirth, Melancholie, Madnesse.

I but Camilla dissemble thy loue, though it shorthen thy life, for better it were to die with griefe, than live with shame. The sponge is full of water, yet is it not saue, the hearb Adyatōn, though it be wet, looketh alwaies dry, & a wise louer be she never so much tormented, behaueth her selfe as though she were not touched. I, but fire cannot be hidden in the flare without smoke, nor Muske in the boosome without smell, nor loue in the breast without suspition: Why then confesse thy loue to Surius, Camilla

Ec.

Who

Euphues and his England.

who is readie to aske before thon grant. But it fareth in
loue, as it doth with the roote of the Reed, which beeing
put into the farne, taketh away all his strength: & like-
wise the roote of the farne put to the Reed, depriueth it of
all his force: so the loues of Surius having taken all free-
dom from the eyes of Camilla, it may be the glances of
Camilla haue bereaued Surius of his libertie, which if it
were so, how happy shouldest thou be, & that it is so, why
shouldest thou not hope? I, but Surius is noble, I but loue
regardeth no birth, I, but his friends will not consent, I,
but loue knoweth no kindred, I, but he is not willing to
loue, nor thou worthie to be loued, I, but loue maketh
the proudest to stoupe, and do Court the poorest.

Whiles she was thus debating, one of her Maidens
chanced to knocke, which she hearing, left of that, which
all you Gentlewomen would gladlie heare, for no doubt
she determined to make a long Sermon, had not she bene
interrupted. But by the preamble you may gesse to what
purpose the drift tended. This I note, that they that are
most wise, most vertuous, most beautifull, are not free frō
the impressions of fancie: For who would haue thought
that Camilla who seemed to disdaine loue, should so soon
be entangled. But as the straightest wands are to be bent
when they be small, so the pretiest virgins are to be won
when they be young. But I will leaue Camilla, w̄ whose
loue I haue nothing to meddle, for y it maketh nothing
to my matter. And returne we to Euphues, who must
plaie the last part.

Euphues bessowing his time in the Court, began to
marke diligentlie the men and their manners, not as
one curious to misconster, but desirous to be instructed.
Many daies he vised speach with the Ladies, sundrie times
with the Gentlewomen, with all became so familiar, that
he was of all earnestlie beloued.

Philautus had taken such a smacke in the god enter-
tainment of the ladie Flavia, that he began to looke alake w̄

upon

Euphues and his England.

Upon Camilla, desiring vnto the remembrance of his olde loue, with the recording of the new. Who now but his Violet, who but mistres Fraunces, whom if once euer in daie he had not seene, he would haue ben so sollen, that no man should haue seene him.

In Euphues who watched his friend, demanded how his loue proceeded with Camilla, vnto whom Philautus gaue no answere, but a smile, by þ which Euphues thought his affection but small. At the last thinking it both contrarie to his oath & his honestie to conceale anie thing from Euphues, he confessed that his minde was changed from Camilla to Fraunces. Loue quoth Euphues Will never make thee mad, for it cometh by fits, not like a quotidian, but a tertian. In daede quoth Philautus, if euer I kill my selfe for loue, it shall be with a sigh, not with a sword.

Thus they passed the time many daies in England, Euphues comonly in the Court to learne fashions, Philautus euer in the Countrie to loue Fraunces: so sweete a violet to his nose, that he could hardlie suffer it to bee an houre from his nose.

But now came the time that Euphues was to trie Philautus truth, for it happened þ letters were directed from Athens to London, concerning serous and waightie affaires of his owne, which incited him to hasten his depariture, the contents of the which, when he had imparted to Philautus, and requested his companie, his friend was so fast tied by the eies, that hee found thornes in his heele, which Euphues knew to be thoughts in his heart, and by no meanes he could perswade him to goe into Itale, so sweete was the vertue smoke of Englaund.

Euphues knowing the tide wold tarrie for no man, & seeing his busynesse to require such spedde, being for his great preseruent, determined sovainlie to depart, yet not without taking of his leaue curteously, & giuing thankes to all those which since his comuning had vied him friendlie: Whiche that it might bee done with one breathy,

Euphues and his England.

he desired the Merchant, with whom all this while he had tourched, to invite a great number to dinner, some of great calling, many of good credit, among the which, Suritis as chiefe, the Ladie Flavia, Camilla, and Mistres Fraunces, were not forgotten.

The time being come of meeting, he saluted them all in this manner.

I was never moze desirous to come into Englaund, than I am loth to depart, such curtesie haue I found, which I looked not for, & such qualities as I could not looke for, which I speake not to flatter anie, when in truth it is knownen to you all. For now the time is come y Euphues must packe from those whom he best loueth, & goe to the Seas, which he hardlie broketh. But I would Fortune had dealt so sauourable with a pweare Grecian, y he might haue either bene borne heere, or able to liue heere, which seeing the one is past and cannot be, the other vnlikelie, and therefore not easie to be, I must endure the crueltie of the one, and with patience beare the necessarie of the other.

Pet this I earnestlie craue of you all, that you will in stead of a recompence accept thankes, and of him that is able to giue nothing, take praier for payment. What my god minde is to you all, my tongue cannot vitter, what my true meaning is, your hearts cannot conceiue: yet as occasion shal serue, I will shew that I haue not forgotten anie, though I may not requite one. Philautus not wiser than I in this, though bolder, is determined to farrie behinde, for he saith, that hee had as liefe be burned in England, as married in Italie, so holie doth he thinke y ground heere, or so homelie the women there, whome although I would gladlie haue with mee, yet seeing I cannot, I am most earnestlie to request you all, not for my sake, who ought to desire nothing, nor for his sake who is able to deserue little, but for the curtesies sake of England, that you vse him not so well as you haue done, whiche would make him

Euphues and his England.

him pronde, but no worse than I wish him, which will make him pure: for though I speake before his face, you shall finde true behinde his backe, that he is yet but war, which must be wrought while the water is warme, and yron, which being hot is apt either to make a keie or a locke.

It may be Ladies and Gentlewomen all, that though England be not so Euphues to dwell in, yet it is so Euphues to send to.

When he had thus said, he could scarce speake for weeping, all the companie were sorry to forgoe him, some promised him monie, some lands, some houses, but he refused them all, telling them, that not the necessarie of lack caused him to depart, but of importance.

This done, they late downe all to dinner, but Euphues could not be merrie, so that he should so soone depart: the feast being ended, which was verie sumptuous, as Merchants never spare for cost, when they haue full Coffers, they all heartelie tooke their leaues of Euphues, Camilla who liked verie well of his companie, taking him by the hand, desired him that being in Athens, hee would not forget his friends in England, and the rather for your sake quoth she, your friend shall be better welcome, yea, and to me so; his owne sake quoth Flavia, whereat Philautus rejoiced, and Fraunces was not sorry, who began a little to listen to the lure of loue.

Euphues having all things in a readinesse, went im- mediatlie toward Dover, whether Philautus also accom- panied him, yet not forgetting by the waie to bise the good olde father Fidus, whose curtesie they received at their comming. Fidus glad to see them, made them great cheare according to his abilitie, which had it ben lesse wold haue bene ans werable to their desires. Much communication they had of the Court, but Euphues cried quittance, for hee said, things that are commonlie knownen, it were follie to repeate, & secrets it were against mine honestie to bifer.

Euphues and his England.

The next morning they went to Dover, where Euphues having readie to take ship, he first tooke his farewell of Philautus in these wordes.

PHilautus, the care that I have had of thee from time to time, hath bene tried by the counsaile I haue alwaies giuen thee, which if thou haue forgotten, I meane no more to write in water, if thou remember, imprint it still. But seeing my departure from thee is as it were my death, for that I knowe not whether euer I shall see thee, take this as my last testament of god will.

Be humble to thy superiours, gentle to thy equals, to thy inferiours fauourable, enuie not thy betters, iustle not thy fellowes, oppresse not the poore.

The stipend y is allowed to maintaine thee, vse wise, lie, be neither prodigall to spend all, nor covetous to keape all, cut thy coate according to thy cloth, & thinke it better to be accounted thrifte among the wise, than a god companion among the riotous.

For thy studie or trade of life, vse thy booke in the morning, thy booke after dinner, or what other exercise shall please thee best: but alwaies haue an eie to the maine, whatsoeuer thou art chanced at y buy. Let thy practise bee law, for the practise of Phisicke is too base for so fine a stomacke as thine, & diuinitie too curious for so fickle a head as thou hast. Touching thy proceedings in loue, be constant to one, and tric but one, other wise thou shalt bring thy credite into question, and thy loue into derision.

Ueare thy selfe from Camilla, deale wiscle with Fraunces, for in England thou shalt find thase that will decypter thy dealings be they never so politique: be secret to thy self, & trust none in matters of loue, as thou louest thy life.

Certifie me of thy proceedings by thy letters, & thinke that Euphues cannot forget Philautus, who is as deere to me as my selfe. Commend me to all my friends, and so farewell good Philautus, and well shalt thou fare, if thou fol-

Euphues and his England.

follow the counsaile of Euphues.

PHilautus, the water standing in his eies, not able to ans were one word vntill he had well wept, replyed at the last, as it were in one word, saying: that his counsaile should be engrauen in his hart, and he would follow euerie thing that was prescribed him: certifying him of his successe, as either occasion or opportunitie shoulde serue.

But when friends at parting would vster most, then feares hinder most, which brake off both his ans were, and staied Euphues replie, so after many millions of embacings, at the last they departed, Philautus to London, where I leaue him, Euphues to Athens, where I meane to follow him, for he it is that I am to go with, not Philautus.

There was nothing that happened on the seas worthe the writing, but within few daies Euphues hauing a merrie winde, arived at Athens, where, after he had visited his friends, and set an order in his affaires, he began to addresse his letters to Liuia, touching the state of England in this manner.

Liuia, I salute thee in the Lord, &c. I am at length returned out of England, a place in my opinion, (if anie such may be in the earth) not inferiour to a Paradise.

I haue heere inclosed sent thee the description, the maners, the conditions, the gouernment, and entertainment of that Countrie.

I haue thought it god to dedicate it to the Ladies of Italie, if thou think it worthe, as thou canst not otherwise, cause it to be imprinted, that y ppraise of such an Isle, may cause those that dwelle else where, both to commend it, and meruaile at it.

Philautus I haue left behind me, who like an old boye followeth his olde sent, Lcuse; wiser he is i am, i know

Euphues and his England.

Want, but as yet nothing more fortunate. I am in health, and that thou art so, I heare nothing to the contrarie, but I know not how it fareth with me, for I cannot as yet broke mine owne Countrie, I am so delighted with another.

Aduertise me by Letters what estate thou art in, also how thou likest the state of England, which I haue sent thea. And so fare well.

Thine to vse, Euphues.

To the Ladies and Gentlewomen of Italie: Euphues
wisheth health and honour.

If I had brought (Ladies) little dogges from Malta, oþ strange stones from India, oþ fine Carpets from Turkie, I am sure that either you would haue wned me to haue them, oþ wished to see them.

But I am come out of England with a Glasse, wherin you shall beholde the things which you never saw, & meruaile at the sights which you haue seene. Not a glasse to make you beautifull, but to make you blush, yet not at your vices, but others vertues: not a glasse to dresse your haires, but to redresse your harnies, by the which if you euerie morning correct your manners, being as carefull to amend faults in your hearts, as you are curious to find faults in your heads, you shall in shorþ time be as much commended for vertue of the wise, as for beautie of the Wanton.

Pet at the first sight, if you seeme deformied by looking in this Glasse, you must not thinke that the fault is in the glasse, but in your manners: not resembling Liuia, who seeing her beautie in a true Glasse, to bee but deformite, washed her face, and broke the Glasse.

Here you shall see beautie accompanied with virginite, temperance, mercie, justice, magnanimitie, & all other vertues whatsoever, rare in your sex, & but one, and rarer than

Euphues and his England.

than the Phoenix, where I thinke there is not one.

In this glasse shall you see, that the glasses which you carrie in your fans of feathers, shew you to bee lighter than feathers, that the glasses wherein you carouse your waine, make you to be more wanton than Bacchus, that the new found glasse chaines that you weare about your necks, argue you to be more brittle than glasse. But your eies being too olde to iudge of so rare a spectacle, my counselle is, that you looke with spectacles, for ill can you abide the beames of the cleere Sunne, being scant able to view the blaze of a dim Candle. The spectacles I would haue you vse, are for the one eie iudgement, without flattering your selues; for the other eie, belefe, without mistrusting of me.

And then I doubt not, but you shall both thanke mee for this Glasse, (which I send also into all places of Europe) and thinke worse of your garish glasses, whitch maketh you of no more price than broken glasse.

Thus faire Ladies, hoping you will be as willing to prie in this glasse for amendment of manners, as you are to pranke your selues in a looking glasse for commendation of men, I wish you as much beautie as you would haue, so as you would indeauour to haue as much vertue as you should haue. And so farewell.

Euphues.

Euphues Glasse for Europe.

There is an Isle lying in the Ocean Sea, directlie against that part of Fraunce, which containeth Picardie and Normandie, called now England, heretofore named Britaine. It hath Ireland on the West side, on the South the maine sea, on the East side the Germanie Ocean. This Island is in circuit 1720 miles, in forme like

ff.

vnto

Euphues and his England.

vnto a Triangle, being broadest in the South part, & gathering narrower & narrower, till it come to the farthest point of Cathnesse Northward, where it is narrowest, & there endeth in manner of a Promontorie. To repeat the auncient manner of this Island, or what sundrie nations haue inhabited there, to set downe the Giants, which in highnesse of bone haue passed the common sise, & almost common credit, to rehearse what diversities of languages haue bene vsed, into how many kingdomes it hath bene diuided, what religions haue ben followed before the co-ming of Christ, although it woulde breede great delight to your eies, yet might it happilie seeme tedious: for that Honie taken excessiuelie cloieth the stomacke, though it be Honie.

But my minde is brieslie to touch such things as at my being there I gathered by mine owne studie and enquirie, not meaning to write a Chronicle, but to set down in a word what I heard by conference.

It hath in it twentie and sire Cities, of the which the chiefeſt is named London, a place both for the beautie of building, infinite riches, varietie of all things, that exelleth all the Cities in the world: insomuch that it may be called the Store house and Mart of all Europe. Close by this Citie runneth the famous riuier called the Thames, which from the head where it riseth named Isis, vnto the full midwaie, it is thought to be an hundred & foure score miles. What can there be in anie place vnder y heauens, that is not in this noble Citie, either to be bought or bo-
rowed?

It hath diuerſe Hospitals for the releeving of y poore, ſire ſcore faire Churches for diuine Seruice, a glorious Burſe, which they call The roiall Exchange, for the mee-
ting of Merchants of all Countries, where anie traffike is to be had. And among all the ſtrange and beautiſull ſhewes, me thinketh there is none ſo notable, as y bridge which crosſeth the Thames, which is in manner of a con-
tinuall

Euphues and his England.

tinuall strete, well replenished with large and statelis houses on both sides, and scituare vpon twentie arches, whereof each one is made of excellent fre stones squared, euerie one of them being thre score foots in height, & full twentie in distance one from another.

To this place the wholre Realme hath his recourse, wherby it seemeth so populous, y one would scarce thinke so many people to be in the wholre Island, as hee shall see sometimes in London.

This maketh Gentlemen braue, and Merchants rich, citizens to purchase, & soiourners to morgage, so that it is to be thought, that the greatest wealth & substance of the wholre Realme, is couched within the walles of London, where they that be rich, keepe it frō those that be riotous, not detaining it from the lustie youths of England by rigour, but increasing it vntill young men shal sauor of reason, wherein they shew themselves treasurers for others, not hoorders for themselves, yet although it bee sure inough, would they had it, in my opinion it were better to be in the Gentlemanes purse, than in the Merchants handes.

There are in this Isle two & twentie Bishops, which are as it were Superintendants ouer the Church, men of great zeale and depe knowledge, diligent preachers of the worde, earnest followers of their doctrine, carefull watchmen that the Woulfe denour not the shæpe: in ciuile gouernment politike, in ruling the spirituall sword (as far as in them vnder their Prince appertaineth) iust, cutting off those members from the Church by rigour, that are obstinate in their heresies, and instructing those that are ignorant, appointing godlie and learned Ministers in euerie of their Seas, that in their absence may bee lightes to such as are in darknesse. Salt to those that are vnsauourie, leauen to such as are not seasoned.

Visitations are holden oftentimes, whereby abuses &

Euphues and his England.

disorders, either in the laicie for negligence, or in the clergie for superstition, or in all for wicked living there are punishments, by due execution wherof, the diuine seruice of God is honoured with more puritie, and followed with greater sinceritie.

There are also in this Island two famous Universities, the one Oxeford, the other Cambridge, both for the profession of all Sciences, for Diuinitie, Phisicke, Law, and all kiude of Learning, excelling all the Uniuersties in Christendome.

I was my selfe in either of them, and like them both so well, that I meane not in the waie of controuersie to prefer anie for the better in England, but both for the best in the world: saving this, the Colledges in Oxenford are much more statelie for the building, & Cambridge much more sumptuous for the houses in the towne: but the learning neither lieth in the free stones of the one, nor the fine stætes of the other, for out of them both doe dailie proceed men of great wisedome to rule in y common wealth, of learning to instruct the common people, of all singular kinde of professions to doe good to all. And let this suffice, not to enquire which of them is the superiour, but that neither of them haue their equall, neither to aske which of them is the most auncient, but whether anie other be so famous.

But to procede, in England their buildings are not verie statelie, vnlesse it be the houses of noble men, & here and there the place of a Gentleman, but much amended as they report that haue tolde me. For their munition, they haue not onelie great store, but also great cunning to vse them, & courage to practise them, their armour is not vnlike unto that, whiche in other countries they vse, as Corsets, Almaine Riuets, shirts of male, iackes quilted, and coured ouer with leather, fustian, or canuas, ouer thicke plates of yron, that are solwed to the same.

The ordinance they haue is great, & therof great store.

Their

Euphues and his England

Their pavie is diuided as it were into thare sortes, of the which, the one serueth for wars, the other for burthen, the third for fishermen. And some vessels ther be (I know not by experiance, and yet beleue by circumstance) that will saile nine hundred miles in a wœke, when I shoulde scarce thinke that a bird could flie foure hundred.

Touching their commodities, they haue foure baths, the first called Saint Vincents, the second Hallie well, the third Buxton, the fourth (as in olde time they read) Cair Bledud, but now taking his name of a towne nere adioyning, it is called the Bath.

Besides this, many wonders there are to be found in this Island, which I will not repeate, because I my selfe never sawe them, and you haue heard of greater.

Concerning their diet, in number of dishes, & change of meat, the Nobilitie of England do excede most, hauing all things that either may be bought for money or gotten for the season. Gentlemen and Merchants feede verie finely, and a pore man it is that dineth with one dish, and yet so content with a little, that hauing halfe dined, they saie as it were in a Proverbe, y^e they are as well satisfied as the Lord Maio^r of London, whom they thinke to fare best, though he eate not most.

In their meales there is great silence & grauitie, vsing wine rather to ease the stomacke, than to load it, not like vnto other nations, who never thinke that they haue dined, till they be dronken.

The attire they vse, is rather lead by the imitation of others, than their own inuention, so that there is nothing in England more constant, than the inconstancie of attire: now vsing the French fashion, now the Spanish, then the Morisco gownes, then one thing, then another: insomuch, y^e in drawing of an English-man, the painter setteth him downe naked, hauing in the one hand a paire of sheers, in the other a pece of cloth, who hauing cut his cholar after the French guise, is readie to make his sœue after the

Euphues and his England.

Barbarian manner. And although this were the greatest enozmitie that I could see in England, yet is it to be excused, for they that cannot maintaine this pride, must leaue of necessitie, and they that be able will leaue when they see the vanitie.

The lawes they use are different frō ours, for although the common and ciuile law be not abolished, yet are they not had in so great reputation as their owne common lawes, whiche they teame the lawes of the Crewne.

The regūment that they haue, dependeth vpon Statute law, & that is by Parliament, which is the highest Court, consisting of thre seuerall sortes of people, the Nobilitie, Clergie, & Commons of the Realme: so as whatsoeuer be among them enacted, the Quene striketh the stroke, allowing such thinges as to her Maiestie seemeth best. Then vpon common law, which standeth vpon Marimes and principles, yeres and tearmes, the cases in this law are called pleas or actions, and they are either criminall, or ciuile, the meane to determine are writ, some originall, some iudicall: their triall and recoveries are either by verdit or demur, confession or default, wherein if anie salt haue ben committed either in processe or forme, matter or iudgement, the partie grieved may haue a writ of error.

Then vpon customable law, which consisteth vpon lawable customes, vsed in some private Countrie.

Last of all vpon prescription, which is a certaine custome continued time out of minde, but it is more perticular than their customable lawe.

Furtherers & theues are hanged, witches burnt, al other villanies y deserue death, punished with death, insomuch that there are verie few hainous offences practised, in respect of thōse that in other Countries are commonly vsed.

Of sauage beasts and vermine, they haue no greate stroke, nor anie that are noisome, the cattell they keape for profit, are Oren, Horses, Shæpe, Goats, and Shwine, and such like, whereof they haue abundance, wild soule & fish

they

Euphues and his England

They want none, nor anie thing that either may serue for pleasure or profit.

They haue moze store of pasture than tillage, their meadowes better than their corne fields, which maketh moze grazours than cornemongers, yet sufficient store of both.

They excell for one thing, their dogs of all sortes, spaniels, hounds, mastifes, & diverse such, the one they keepe for hunting and hauking, the other for necessarie uses about their houses, as to draw water, to watch theues, &c. And thereof they deriuue the word Mastiese, of Mase and thesse.

There is in that Isle salt made, & sassafras, there are great quarries of stones for buildings, sundrie Mineralls of Quicksiluer, Antimonie, Sulphur, black Lead & Opi-ment red and yeolow. Also there groweth the finest Alum y is, Vermillion, Wittament, Chrysocolla, Coporus, the minerall stone whercof Petreolum is made, and that which is most strange, the minerall pearle, which as they are for greatnesse and coulour most excellent, so are they digged out of the maine land, in places farre distant from the shoare.

Besides these, though not strange, yet necessarie, they haue Cole mines, salt Peter for ordinance, salt Sode for Glasse.

They want no Tin nor Lead, there groweth yron, Steele, & Copper, and what not: So hath God blessed that Countrie, as it shuld seeme not onelie to haue sufficient to serue their owen turnes, but also others necessities, whereof there was an olde saying. All Countries stand in neede of Britaine, and Britaine of none.

Their Aire is verie wholesome & pleasant, their civilitie not inferiour to thosse y deserue best, their wits verie sharpe and quick, although I haue heard that the Italian and the Frenchman haue accounted them but grosse and dull pated, which I thinke came not to passe by the profe they made of their wits, but by the Englishmans report. For this is strange, (& yet helpe true it is, there is none that

Euphues and his England.

that euer trauailed thether but can report) that it is alwaies incident to an Englishman to thinke worst of his owne nation, either in learning, experience, common reason, or wit: preferring alwaies a stranger rather for the name, than the wisedome. For mine owne part thinke, that in all Europe there are not Lawiers more learned, Diuines more profound, Phisitions more expert, than are in England.

But that which most allureth a stranger, is their curtesie, their civilitie, & god entertainment, I speake this by experience, that I found more curtesie in England among those I never knew, in one yeere, than I haue done in Athes or Italie among those I euer loued in twentie.

But hauing intreated sufficientlie of the Countrie, & their conditions, let me come to y glasse I promised, being in the Court, where although I shoulde as order requireth begin with the chiefeſt, yet I am inſorced with the Painter, to reſerue my beſt coulours to end Venus, and to late the ground with the baseſt.

First then I muſt tell you of the graue & wiſe Counſailours, whose foreshiſt in peace warranteth ſafetie in warre: whose prouiſion in plenlie, maketh ſufficient in deaſth: whose care in health, is as it were a preparatiue againſt ſickneſſe: how great their wiſdome hath ben in al things, the twentie two yeres peace doth both ſhew and proue. For what ſubtiltie hath there bene wrought ſo cloſelie, what priuie attempts ſo craſtilie, what rebellions ſtirred up ſo disorderlie, but they haue by pollicie behai- ed, preuented by wiſdome, repreſſed by iuſtice: What conſpiracieſ abroad, what conſederacieſ at home, what iniurieſ in anie place hath ther ben contrived, the which they haue not either foreſene before they could kindle, or quenched before they could flame.

If anie wilie Ulyſſes ſhould faine madneſſe, there was among them alwaies ſome Palamides to reveale him: anie Thetis went about to keepe hir ſonne from the doing

Euphues and his England.

of his Countrie service, there was also a wise Vlysses in the court to bewraye it: If Synon came with a smooth tale to bring in the Worle into Troie, there hath beene alwaies some couragious Lacaon to throwe his Speare against the bowelles, which beeing not bewitched with Lacaon, hath unsolded that which Lacaon suspec-
ted.

If Argus with his hundreded Eies went prying to vnderinne Jupiter, yet met hee with Mercurie, who whistled all his Eies out: insomuch as there could ne-
ver yet anie craft preuaile against their pollicie, or a-
nie challenge against their courage. There hath al-
waies beene Achilles at home to buckle with Hector a-
boade, Nestors grauitie to counteruaile Priams coun-
saile, Vlysses subtilities to match with Antenors policies.
England hath all those, that can and haue wrastled with
all others, whereof we can require no greater p^{ro}ofe than
experience.

Besides, they haue all a zealous care for the increasing
of true religion, whose faiths for the most part hath beene
tried through the fire, which they had felt had not they fled
ouer the water. Moreouer, the great studie they bend to-
wards Schooles of learning, doth sufficientlie declare,
þ they are not onelie furtherers of learning, but fathers
of the learned. O thrice happie England, where such Coun-
sailours are, where such people liue, where such vertue
springeth.

Among these shall you finde Zopirus that will man-
gle himselfe to doe his Countrie god, Atchates that
will never start an inche from his Prince. Aeneas
Nausicla, that never wanted a shift in extremitie, Cato
that euer counsailed to the best. Ptholomeus Philodel-
phus, that alwaies maintained learning. Among the
number of all wise, noble, and which counsailors, (I can-
not but for his Honours sake remember) the most pru-
dent and right Honourable the Lord Burleigh, highe

Gg.

Trea-

Euphues and his England.

Treasorer of that Realme, no lesse reverenced for his wisedome than renowned for his Office, more loued at home than feared abroade, and yet more feared for his counsaile among other Nations, than sworde or fire, in whome the saying of Agamemnon may be verified, who rather wished for one such as Nestor, than many such as Ajax.

This noble man I found so readie beeing but a straunger, to doe mee good, that neither I ought to forget him, neither cease to prale for him, that as he hath the wisedome of Nestor, so he may haue the age: that having the pollicies of Vlysses, he may haue his honour, worthie to liue long, by whom so many liue in quiet, and not unworthie to be aduanced, by whose care so many haue bens preferred.

Is not this a Glasse faire Ladies for all other Countries to beholde, where there is not onelie an agreement in Faith, Religion, and Counsaile, but in friendshipe, brotherhode, and liuing? By whose good endeauours vice is punished, vertue rewarded, peace establisched, forraine broiles repressed, domesticall cares appeased: What Nation can of Counsaillours desire more? What Dominion, that excepted, hath so much? When neither courage can pruaile against their chualtrie, nor craft take place against their counsaile, nor both ioyned in one, bee of force to undermine their Countrie, when you haue dauzled your eies with this Glasse, behold haere another. It was my fortune to bee acquainted with certaine English Gentlemen, whiche brought mee to the Court, where when I came, I was driven into a maze to beholde the lustie and braue gallants, the beautifull and chast Ladies, the rare and godlie orders, so as I could not tell whether I should most commend vertue or brauerie. At the last comming ofter than it besimed one of my degree, yet not so often as they desired my companye, I beganne to prie after their manners, natures,

and

Euphues and his England.

and lives, and that which followeth I saue, whereof who so doubteth, I will sweare.

The Ladies spend the morning in devout prayer, not resembling the Gentlewomen in the Greece and Italie, who begin their morning at midnone, and make their euening at midnight, vsing Sonets for Psalmes, and pa-
times for prayers, reading the Epistle of a Louer, when they should peruse the Gospell of our Lorde, drawing wanton lines when death is before their face, as Archimedes did triangles and circles when the enimie was at his backe. Behold Ladies in this Glasse, that the seruice of God is to bee preferred before all things, imitate the English damosels, who haue their bookes tied to their gir-
dles, not fethers, who are as cuaning in h Scriptures, as you are in Aristo and Petrake, or anie booke that liketh you best, and becommeth you wrost.

For brauerie I cannot saie that you excede them, for certainlie it is the most gorgeous Court that euer I haue seene, read, or heard of, but yet doe they not vse their apparell so nicelie as you in Italie, who thinke scorne to kneele at service for feare of wrinkles in their Silkes, who dare not lift vp your heads to Heauen, for feare of rumppling the ruffes in your necke, yet your hands I con-
fesse are holden vp, rather I thinke to shew your rings, than to manifest your righteousnesse. The brauerie they vse, is for the honour of they^r Prince, the attire you weare, for the alluring of your praise, the rich appa-
rell maketh their beautie more seene, your disguising causeth your faces to bee more suspeied, they resemble in their Garment the Estridge, who beeing gazed on, clo-
seth her winges and hideth their feathers, you in your robes are not vnlke the Pecocke, who beeing praised, spreadeth her taile and bewraiyeth her pride. Molties and Silkes in them, are like Golde about a pure Diamond, in you like a greene hedge about a filthie dunghill. Thinke not Ladies, that because you are decked with Golde,

Gg.ii.

you

Euphues and his England.

you are endued with grace, imagine not that shinning like the Sunne in earth, yee shall climbe the Sunne in heauen: looke diligentlie into this English glasse, and then shall you see, that the more costlie your apparell is, the greater your curtesie should be, that you ought to be as far from pride, as you are from pouertie, & as nere to p[ri]nces in beutie, as you are in brightnesse. Because you are braue, disdaine not those that are base, thinke with your selues that Russet coates haue their Ch[rist]endome, that the Sunne when he is at his height shineth as well vpon course Carsie, as cloth of Tissue, though you haue pearles in your eies, iewelles in your breasts, precious stones on your fingers, yet disdaine not the stones in the streete, which although they are nothing so noble, yet are they much more necessarie. Let not your roabes hinder your deuotion, learne of the English Ladies, that God is worthie to bee worshipped with the most price, to whom you ought to giue all praise, then shall you be like starris to the wise, who now are but staring stockes to the foolish, then shall you be praised of most, who are now pointed at of all, then shall God haue with your follie, who now abhorreth your pride.

As the Ladies in this blessed Island are deuout and braue, so are they chaste and beautifull, insomuch that when I first beheld them, I could not tell whether some mist had bleared mine eies, or some strange enchantment altered my minde: for it may be thought I, that in this Island, either some Artimidorus or Lisiandro, or some odde Nigromancer did inhabit, who wold shew me Faries, or the bodie of Helen, or the new shape of Venus, but comming to my selfe, and seeing that my senses were not changed, but hindered, that the place where I stood was no inchaunted Castle, but a gallant Court, I could scarce refraine my voice from crying, There is no beaute but in England.

There did I behold them of pure complexion, exceeding

Euphues and his England.

ding the Lillie and the Rose, of fauour (wherein the chie-
fest beautie consisteth) surpassing the Pictures that were
fained, or the Magitiam that woulde faine: their Eies
pearcing like the Sunne beames, yet chalste: their speach
pleasant and swete, yet modest and curteous: their gate
comlie, their bodies straight, their hands white, all things
that man could wish, or women would haue: which how
much it is, none can set downe, when as the one desireth
as much as may be, the other more. And to these beauti-
full moulds, chalst mindes: to these comelie bodies, tem-
perance, modestie, mildnesse, sobrietie: whom I often be-
held merrie, yet wise: conferring with courtiers, yet wa-
rilie: drinking of Waine, yet moderatlie: eating of de-
licates, yet but their eare full: listening to discourses of
loue, but not without reasoning of learning: for there it
more delighteth them to talke of Robinhoo, than to shott
in his bow, & greater pleasure they take to haire of loue,
than to be in loue.

Haere Ladies is a Classe, that will make you blush for
shame, and loke swanne for anger: their beautie com-
meth by nature, yours by Arte: they increase their fa-
uours with faire water, you maintaine yours with pain-
ters coulours: the haire they late out, groweth vpon their
owne heades, your seemeliness hangeth vpon others: their
is alwaies in their owne keeping, yours often in
the Diars: their beautie is not lost with a sharpe blast,
yours fadeth with a soft breath: not unlike unto paper
flowers, which breake as soone as they are touched, re-
sembling the Birdes in Aegypt called Ibes, who beeing
handled, lose their feathers: or the serpent Scapie, which
beeing but toucht with a brake bursteth. They vse their
beautie, because it is commendable: you, because you wold
be common: they if they haue little, do not seeke to make
it more, you that haue none, indeavour to bespeake most:
if theirs wither by age, they nothing esteeme it, if yours
wax by yeres, you goe about to keepe it: they knewe

Euphues and his England.

that beautie must faile, if life continue: you swaue that it shall not fade, if coulours last.

But to what end (Ladies) doe you alter the giftes of Nature, by the shiffts of Art? Is there no colour god but white, no Planet bright but Venus, no Linnen faire but Lawne? Why goe you about to make the face faire by those meanes that are most sowle? A thing loathsome to men, and therefore not louelie: horriblie before God, and therefore not lawfull.

Haue you not heard that the beautie of the Cradle is most brightest, that Paintings are for Pictures without sense, not for persons with true reason. Follow at the last Ladies, the Gentlewomen of England, who being beautifull, doe those things as shall become so amiable faces: if of an indifferent hiew, those thinges as shall make them louelie, not adding an ounce to beautie, that may detract a dram from vertue. Besides this, their chastitie and temperance is as rare as their beautie, not going in your foot-steps, that drinke wine before you rise to increase your coulour, and swill it when you are vp, to provoke your lust: They vs their needle to banish idlenesse, not the pen to nourish it, not spending their tynes in answering the Letters of those that woes them, but forswearing the companie of those that write them, giving no occasion either by wanton looks, vnseemelie iestures, vnadvised speach, or anie vncomelie behaviour of lightnesse or liking. Contrarie to the custome of many Countries, where filthie words are accounted to sanguine of a fine wit, broade speech of a holde courage, wanton glaunces, of a sharpe rie sight: wicked dades of a comelie iesture: all vaine delights, of a right courteous curtesie.

And yet they are not in England preesse, but warie: not iſcainfull to conserre, but fearefull to offend: not without remorse where they perceiue truth, but without replying, where they suspect trecherie: When as

among

Euphues and his England.

among other Nations, there is no talke so loathsome to chaste eares, but it is heard with great sport, and answered with great spedē.

Is it not then a shame (Ladies) that that little I-land should be a myrrour to you, to Europe, to the whole world?

Where is the temperance you profess, when Wine is more common than water? Where the chastitie, when lust is thought lawfull? Where the modestie, when your mirth turneth to vncleannesse, vncleannesse to shamelesnesse, shamelesnesse to all sinfulness? Learne Ladies though late, yet at length, that the chieffest title of honour in Earth, is to give all honour to him that is in Heauen, that the greatest brauerie in this world, is to bee burning Lampes in the world to come: that the clarest beautie in this life, is to bee amiable to him that shall give life eternall: Looke in the Glasse of England, how bright I feare me for your eyes. What is there in your seru, that they haue not, and what that you shoulde not haue?

They are in praier deuout, in brauerie humble, in beautie chaste, in feasting temperate, in affection wise, in mirth modest, in all their actions though courtlie, because women, yet Angells, because vertuous.

Ah (good Ladies) good I saie, for that I loue you, I wold you could a little abate that pride of your stomackes, that losenesse of minde, that licentious behauour, which I haue seene in you with no small sorrow, and cannot reme-
die with continuall sighs.

They in England praiē when you plaine, sow when you slepe, fast when you feast, & weepe for their sinnes when you laugh at your sensualitie.

They frequent the Church to serue God, yea to see gal-
lants: they deck themselves for cleanlinesse, you for pride: they maintaine their beautie for their owne liking, you for others lust: they restraine Wine because they feare

Euphues and his England.

feare to take too much, you, because you can take no more. Come Ladies, with teares I call you, looke in this glasse, repent your sinnes past, refraine your present vices, abhorre vanities to come, saie this with one voice, We can see our faults onelie in the English Glasse: a Glasse of grace to them, of griefe to you, to them in stead of righteousness, to you in place of repentance.

The Lords and Gentlemen in that Court, are also an example for all others to follow, true tipes of nobilitie, the onelie state and stasse of honour, braue courtiers, stout souldiours, apt to reuell in peace, and ride in warre. In fight fierce, not dreading death: in friendship firme, not breaking promise: courteous to all that deserue well, cruel to none that deserue ill. Their aduersaries they trust not, that sheweth their wisedome: their enimies they feare not, that argueth their courage. They are not apt to prosper iniuries, nor fit to take anie: loth to picke quarrelles, but longing to renenge them.

Actiue they are in all things, whether it be to wassle in the games of Olympia, or to fight at Barriers in Palesstra; able to carry as great burthens as Milo, of strength to thycwe as bigge stones as Turnus, and what not, that either man hath done, or may do, worthe of such Ladies, & none but they, and Ladies willing to hane such Lords, and none but such.

This is a Glasse for our youth in Greece, for your young ones in Italie, the English glasse, behold it Ladies and Lords all, that either meane to haue pietie, vse brauerie, increase beautie, or that desire temperancie, chasttie, wit, wisedome, valure, or anie thing that may delight your selues, or deserue praise of others.

But another sight there is in my Glasse, which maketh me sigh for griefe, I cannot shew it, and yet had I rather offend in derogating from my Glasse, than my god will. And one should not come to this Glasse, but

Blessed is that Land that hath all commodities, to increase

Euphues and his England.

encrease the common wealth; happy is that Island that hath wise Counsailours to maintaine it, vertuous Couriers to beautifie it, noble Gentlemen to aduance it, but to haue such a Prince to gouerne it, as is their soueraigne Queene, I knowe not whether I should thinke the people to be more fortunate, or the Prince famous, whether their felicitie be more to be had in admiration, that haue such a ruler, or her vertues to be honoured, that hath such roialtie: for such is their estate there, that I am enforced to thinke, that euerie daie is as luckie to the Englishmen, as the first daie of Februarie hath ben to the Grecians.

But I see you gaze vntill I shew this Glasse, which you hauing once scene, will make you giddie: Oh Ladies I knowe not when to beginne, or where to end: For the more I goe about to expresse the brightnesse, the more I finde mine eies bleared: the nearer I desire to come to it, the farther I seeme from it. Not unlike unto Simonides, who being curious to set downe what God was, the more leasure hee tooke, the more loth he was to meddle, saying, that in things aboue reach it was easie to catch a straine, but impossible to touch a Starre: and therefore scarce tollerable to point at that, which one can never pull at. When Alexander had commanded that none should paint him but Appelles, none carue him but Lysippus, none engrauie him but Pergotales, Parrhasius framed a Table, squared euerie waie two hundred fote, which in the borders hee trimmed with fresh coulours, and limmed with fine golde, leauing all the other roome, without knot or line: which Table hee presented to Alexander, who no lesse merrailing at the bignesse, than at the barenesse, demanded to what end hee gaue him a Frame without face, beeing so naked, and without fasshion, being so great? Parrhasius answered him, Let it bee lawfull for Parrhasius, O Alexander, to shew a Table wherein hee woulde paint Alexander, if it were not

Wh.

vnlaw.

Euphues and his England.

vnlawfull, and for others to square Limber, though Lysippus carue it: and for all to cast Brasse, though Pergonates ingraue it. Alexander perceiving the good minde of Parrhasius, pardoned his boldnesse, and preferred his arte: yet enquiring why he framed the Table so bigge, he answered, that he thought that frame to be but little inough for his picture, when the whole world was too little for his person, saying: that Alexander must as well be prai- sed as painted, and that all his victories and vertues wer not for to be dralwen in the compasse of a Signet, but in a Field.

This ans were Alexander both liked and rewarded, in- somuch as it was lawfull euer after for Parrhasius, both to praise that noble king, and to paint him.

In like manner I hope, that though it be not requisite, that anie should paint their Prince in England, that can- not sufficiently perfect her, yet it shal not be thought rash- nesse or rudenesse for Euphues to frame a Table for Eli- zabeth, though he presume not to paint her. Let Appel- les shew his fine art, Euphues will manifest his faithfull heart, the one can but prove his conceit to blaze his cunning, the other his god will to grinde his coulours: he that whetteth the tooles is not be misliked, though he cannot carue the Image: the worme that spinneth the silke is to be esteemed, though she cannot wozke the sam- pler: they that sell timber for shippes, are not to be blamed because they cannot build shippes.

Hee that carrieth Morter furthereth the building, though he bee no expert Mason: he that diggeth the Gar- deine, is to bee considered, though hee cannot tread the Knots: the Golde-smithes Boie must haue his images for blowing the fire, though he cannot fashion the iew- ell.

Then Ladies I hope poore Euphues shall not be rem- ied, though he deserue not to be rewarded.

I will set downe this Elizabeth as neere as I can:
And

Euphues and his England.

And it may be, that as the Venus of Appelles not finished, the Tindarides of Nichomachus not ended, the Medea of Timonachus not perfected, the Table of Parrhasius not couloured, brought greater desire to them to consummate them, and to others to see them: so that the Elizabeth of Euphues being but shadowed for others to verish, but begun for others to ende, but drawn with a blacke coale for others to blaze with a bright colour, may worke either a desire in Euphues hereafter if he live, to end it, or a minde in those that are better able to amend it, or in al (if none can worke it) a will to wish it. In the meane season, I saie as Zeuxis did, when he had drawn the picture of Attalanta, more will enue me than imitate me, and not commend it, though they cannot amend it. But I come to my England.

There were for a long tyme ciuile wars in the Countrie, by reason of severall claimes to the Crowne, betwene the two famous and noble houses of Lancaster and Yorke, either of them pretending to bee of the roiall bloud, which caused them both to spend their vital bloud: these iarres continued long, not without great losse, both to the Nobilitie and communaltie, who loyning not in one, but diverse parts, turned the Realme to great ruine, hauing almost destroied their Countrie before they could anoint a King.

But the living God who was loth to oppresse England, at last began to reppresse iniurie, and to giue an end by mercie, to those that could finde no end of vralltre, nor loke for anie end of mischiefe. So tender a care hath hee alwaies had of that England, as of a new Israel, his chosen and peculiar people.

This peace beganne by a marriage solemnized by Gods speciall prouidence, betwene Henrie Earle of Richmond, heire of the house of Lancaster, and Elizabeth Daughter to Edward the fourth, the vndoubted issue

Euphues and his England.

and heire of the house of Yorke, whereby (as they fearme it) the red Rose and the white, were united and ioyned together. Out of these Rosess sprang two noble buddes, Prince Arthur and Henrie, the eldest dying without issue, the other of most famous memorie, leauing behinde him thre children, Prince Edward, the Ladie Marie, the Lady Elizabeth. King Edward lived not long, which could never for that Realme haue lived too long, but sharpe frostis bite forward springs, Easterlie windes blasteth towardlie blossomes, cruell death spareth not those whome we our selues living cannot spare.

The elder suster the Princesse Marie, succeeded as next heire to the crowne, and as it chanced next heire to the graue, touching whose life I can saie little, becau'e I was scarce borne, and what others saie, of me shal be forborne.

This Quænc bæing deceased, Elizabeth being of the age of twentie two yeres, of more beautie than honour, & yet of more honour than anie earthlie creature, was called from a Prisoner to be a Prince, from the Castle to the Crowne, from the feare of losing her head, to bee supreme head. And here Ladies it may be you will moue a question, why this noble Ladie was either in daunger of death, or cause of distresse, which had you thought to haue passed in silence, I would notwithstanding haue revealed.

This Ladie all the time of her Sisters raigne, was kept close, as one that tendered not those procedinges which were contrarie to her conscience, who having diverse enimies, endured many crosses, but so patientlie, as in her deepest sorrowe, she would rather sigh for the libertie of the Gospell, than her owne freedome. Suffering her inferiours to triumph ouer her, her foes to threaten her, her dissembling friends to vndermine her, learning in all this miserie onelie the patience y. Zeno taught Ereticus

Euphues and his England.

to beare and forbeare, never seeking reuenge, but with god Lycurgus to loose her owne eie, rather than to hurt an others eie.

But being now placed in the seate roiall, she first of all stablished religion, banished Poperie, aduanced the word, that before was so much defaced, who hauing in her hand the sword to reuenge, vsed rather bountifullie to reward: being as farre from rigor when shae might haue killed, as her enimies were from honestie when they could not, giuing a generall pardon, when she had cause to vse perticular punishments, preferring the name of pittie before the remembrance of perilles, thinking no reuenge moze princelie, than to spare when she might spil, to staine when she might strike: to proffer to saue with mercie when shae might haue destroied with iustice.

Here is the clemencie worthie commendation & admiration, nothing inferiour to the gentle disposition of Aristides, who after his exile, did not so much as note them that bannished him, saying with Alexander, that there can bee nothing moze noble, than to do well to those that deserue ill.

This mightie and mercifull Quene having manie bills of priuate persons that sought before time to betraie her, burnt them all: resembling Iulius Cæsar, who being presented with the like complaints of his rōmons, threw them into the fire, saying: that he had rather not know the names of rebels, than haue occasion to reuenge, thinking it better to be ignorant of those that hated him, than to be angrie with them.

This clemencie did her Maiestie not onlie shew at her coming to the crowne, but also throughout her whole government, when she hath spared to shed their blouds, that sought to spill hers, not racking the lawes to extremitie, but mittigating the rigour with mercie, insomuch as it may bee said of that roiall Monarch, as it was of Antonius, surnamed the godlie Emperour, who raigned many

Euphues and his England.

yeeres without the effusion of bloud. What greater vertue can there bee in a Prince than mercie? What greater praise than to abate the edge which she should whet, to pardon where she should punish, to reward where she should reuenge.

I my selfe being in England, when her Maiestie was for her recreation in her Barge vpon the Thames, heard of a Gun that was shot off, though of the partie unwittinglie, yet to her noble person dangerously, which fact she most gratiousslie pardened, accepting a iust excuse before a great amends, taking more griefe for her poore Barge-man that was a little hurt, than care for her selfe that was in greatest hazard: O rare example of pittie! O singular spectacle of pietie.

Diuerse besides there haue ben, which by priuate conspiracies, open rebellions, close wiles, cruell witchcrafts, haue sought to end her life, which saueth all their liues: Whose practises by y divine prouidence of the almighty, haue ever bene disclosed, insomuch that he hath kept her safe in the Whales bellie, when her subiects went about to thow her into the Sea: preserved her in the hot Ouen, when her enimies encreased the fire, not suffering a haire to fall from her, much lesse anie harme to fasten vpon her.

These iniuries and treasons of her subiects, these policies and untermining of forraigne Nations so little moved her, that she would often say: Let them know, that though it be not lawfull for them to speake what they list, yet is it lawfull for vs to doe with them what wee list, being alwaies of that mercifull minde, which was in Theodosius, who wished rather that he might call the dead to life, than put the living to death: saying with Augustus, when she should set her hand to anie cendent nation, I would to God we could not write. Infinit were the ensamples that might be alleadged, and almost inerievible, wherby she hath shewed her selfe a lambe in markes,

Euphues and his England.

nesse, when she had cause to be a Lion in might, proued a Dove in fauour, when she was prouoked to be an Eagle in fiercenesse, requiting iniuries with benefits, revenging grudges with giftes, in highest maestie bearing the lowest minde, forgiuing all that sued for mercie, and forgetting all that deserved iustice. O diuine Nature ! O heauenlie nobilitie ! What thing can ther be more required in a Prince, than in greatest power to shew greatest patience, in chieffest glorie to bring forth chieffest grace, in abundance of all earthlie pompe, to manifest abundance of all heauenlie pietie : O fortunate England, that hath such a Queene, ungratefull if thou praeie not for her, wicked if thou doe not loue her, miserable if thou lose her.

Here Ladies is a Glasse for all Princes to behalde, that being called to dignitie, they vse moderation, not might, tempering the severitie of the lawes, with the mildnesse of loue, not executing all their will, but shewinge what they may. Happie are they, and onelie they that are vnder this glorious and gratiouse Soueraigntie : insomuch that I account all those abiects, that bee not her subiects.

But why do I tread still in one path, when I haue so large a field to walke, or linger about one flower, when I haue many to gather : wherein I resemble those that beeing delighted with the little brooke, neglect the fountaines head: or that Painter, that being curious to colour Cupids bow, forgot to paint the string.

As this noble Prince is indued with mercie, patience, and moderation, so is she adorned with singular beautie & chaffitie, excelling in the one Venus, in the other Vesta. Who knoweth not how rare a thing it is (ladies) to match virginitie with beautie, a chaste minde with an amiable face, diuine cogitations with a comlie countenance. But such is the grace bestowed vpon this earthlie Goddess, y hauing the beautie y might allure all Princes, she hath y chaffitie

Euphues and his England.

chastitie also to refuse all, accounting it no lesse praise to be called a virgin, than to be esteemed a Venus: thinking it as great honour to be found chaste, as thought amiable.

Where is now Electra, the chaste Daughter of Agamemnon? Where is Lala that renowned Virgin? Where is Aemilia that through her chastite wrought wonders, in maintaining continuall fire at the Alter of Vesta? Where is Claudia, that to manifest her Virginitie, set the ship on floate with her finger, that multitudes could not remoue by force? Where is Tuscia, one of the same order, that brought to passe no lesse meruailes by carrying water in a sive, not shedding one drop from Tiber to the Temple of Vesta? If Virginitie haue such force, then what hath this chaste Virgin Elizabeth done? who by the space of twentie and odde yeres, with continuall peace against all pollicies, with sundrie miracles contrarie to all hope, hath governed that noble Island. Against whom neither forrein force, nor ciuile fraude, neither discord at home, nor conspiracies abroade, could preuaile.

What greater meruaile hath happened since the beginning of the world, than for a young & tender Maiden to gouerne strong and valiant men, than for a virgin to make the whole world, if not to stand in awe of her, yet to honour her: yea, and to liue in spight of all those that spight her, with her sword in her sheath, with her armour in the Tower, with her souldiours in their gownes, insomuch as her peace may be called more blessed, than the quiet raigne of Numa Pompilius, in whose gouernment the Bees haue made their Hives in the souldiours Hel-mets.

Now is the Temple of Janus remoued from Rome to England, whose doore hath not bene opened this twentie yeres: more to be meruailed at than the regiment of Debora, who ruled twentie yeres with Religion, or Seinyramis that governed long with power: or Zenobia, that

Euphues and his England.

that raigne six pères in prosperitie.

This is the onelie miracle that virginitie ever wrought, for a little Island inuironed round about with warres, to stand in peace, for the walles of Fraunce to burne, and the houses of England to frāse, for all other Nations either with cruell sword to be diuided, or with forraine foes to be inuaded, and that Countrie neither to be molested with broiles in their own bosomes, nor threatened with blasts of other borderers: but alwaies though not laughing, yet looking through an Emerald at others iaires.

Their fields haue ben soluen with Corne, Straungers theirs pitched with Campes: they haue their men reaping their haruest, when others are mustering in their harneys: they vse their pieces to fonde for pleasure, others their Calivers for feare of perill.

O blessed peace, O happy Prince, O fortunate people. The living God is onlie the English God, where he hath placed peace which bringeth all plentie, anointed a virgin Quene, which with a wand ruleth her own subiects, and with her worthinesse winneth the god willes of Straungers, so that she is no leſſe gracious among her own, than glorious to others, no leſſe loued of her people, than meruailed at of other Nations.

This is the blessing that Christ alwaies gaue to his people, peace: This is the curse that he giueth to the wicked, there shall be no peace to the ungodlie: This was the onelie salutation he vſed to his Disciples, Peace be vnto you: And therefore is he called the God of loue and peace in holie writ.

In peace was the Temple of the Lorde built by Salomon, Christ would not bee borne vntill there were peace throughout the whole world, this was the onelie thing that Ezechias praied for, Let there bee truth and peace, O Lord in my daies. All which examples doe

Euphues and his England.

manifestlie prone, that there can be nothing giuen of God to man more notable than peace.

This peace hath the Lord continued with great and unspeakable goodness among his chosen people of England. How much is that nation bound to such a Prince, by whō they intoy all benefits of peace, having their barnes full, when others famish, their coffers stuffed with golde, when others haue no siluer, their wines without daunger, when others are defamed, their daughters chast, when others are defloured, their houses furnished when others are fired, where they haue all things for superfluitie, others nothing to sustaine their nedē. This peace hath God giuen for her vertues, pittie, moderation, virginitie, which peace y same God of peace continue for his naunes sake.

T' Duching the beautie of this Prince, her countenance, her maiestie, her personage, I cannot thinke that it may be sufficientlie commended, when it cannot bee too much meruailed at: So that I am constrained to saie, as Praxitiles did when he beganne to paint Venus and her sonne, who doubted whether the world coulde assoerde coulours good enough for two such faire faces, and I whether my tongue can yeld wordes, to blaze that beautie, the perfection whereof none can imagine, which seeing it is so, I must doe like those that want a clere sight, who beeing not able to discerne the Sunne in the Skie, are inforced to beholde it in the water. Zeuxis haning before him fiftie faire virgins of Sparta, whereby to drawe one amiable Venus, sayd, that fiftie more fairer than those could not minister sufficient beautie, to shew the Goddesse of beautie, therfore being in dispaire either by arte to shadow her, or by imaginatiōn to comprehend her, he drew in a table a faire Temple, the gates open, and Venus going in, so as nothing could
bæ

Euphues and his England.

bē perceiued but her backe, wherein he v̄sed such cunning, that Appelles himselfe seeing this work, wished that Venuſ would turne her face, saying, yf it were in all parts agreeable to y backe, he wold become Apprentice to Zeuxis, and clauē to Venus. In the like manner fareth it with me, for hauing all y Ladies in Italic more than fiftie hundred, wherby to colour Elizabeth, I must say with Zeuxis, that as many more will not suffice, and thereforee in as great an agonie paint her Court with her backe towards you, for that I cannot by art portraie her beautie, wherein though I want the ſkill to doe it as Zeuxis did, yet viewing it narrowlie, & comparing it wiſelie, you all wil ſaie, that if her face be answerable to her backe, you will like my handicraft, and become her handmaides. In the meane ſeason I leauē you gazing vntill ſhe turne her face, imagining her to be ſuch a one as Nature framed, to that ende that no arte ſhoulde imitate, wherein ſhee hath proued her ſelſe to bē exquife, and Painterſ to bē Apes.

This beautifull moulde when I beheld to bē endued with chalſtie, temperance, mildneſſe, and all other good giftes of Nature (as heereafter ſhall appeare) when I ſaue her to ſurpaſſe all in beautie, and yet a Virgin, to excell all in pietie, and yet a Prince, to bē inferiour to none in all the linaments of the bodie, and yet ſuperiour to euerie one in all giftes of the minde, I began thus to praie, that as ſhee hath liued foxtie yeres a Virgin in great Maieſtie, ſo ſhe may liue foure ſcore yeres a mother with great ioy, that as with her we haue had long time peace and plentie, ſo by her we may euer haue quietneſſe and abundance, wiſhing this euē from the bottome of a heart, that wiſheth wel to England, though fareth ill, that either the world may end before ſhe die, or ſhee live to ſee her childrens children in the world: otherwiſe how tickle their ſtate is that now triumph, vpon what a twiſt they

¶.ii.

hang

Euphues and his Engiand.

hang that now are in honour, they that line shal see, which
I to thinke on, sigh. But God for his merces sake, Christ
for his merites sake, the holie Ghost for his names sake,
graunt to that Mealme, comfort without anie ill chance,
and the Prince they haue without anie other chaunge,
that the longer she liueth, the sweter she may smell, like
the bird Ibis, that she may bee triumphant in victories
like the Palme tre, fruitfull in her age like the Wine, in
all ages prosperous, to all men gratioues, in all places glo-
rious: so that there be no end of her praises, vntil the end
of all flesh.

Thus did I often talke with my selfe, and wish with
vaine whole heart.

What should I talke of her sharpe wit, ercellent wis-
dome, exquisite learning, and all other qualities of the
minde, wherein she seemeth so farre to excell those y haue
bene accounted singular, as the learned haue surpassed
those that haue bene thought simple.

In questioning not inferiour to Nicaulia the Queen
of Saba, that did put so many hard doubts to Salomon,
equal to Nicostrata in y Grecke tongue, who was thought
to give precepts for the better perfection: more learned in
the Latine than Amalasunta: passing Aspasia in Philoso-
phie, who taught Pericles: exceeding in iudgement The-
mistocea, who instructed Pythagoras: adde to these qua-
lities, those that none haue had, the French tongue, the
Spanis, the Italian, not meane in euerie one, but excel-
lent in all, readier to correct escapes in those languages,
than to be controlled, fitter to teach others than learne of
anie: more able to adde new rules, than to erre in the old.
Insomuch as there is no Embassadoz that commeth into
her Court, but she is willing and able both to understand
his message, and vster her minde, not like vnto the kings
of Assyria, who aunswere Embassades by messengeres,
while they themselves either dallie in sinne, or snort in
sleepe. Her godlie zeale to learning with her great skill,

bath

Euphues and his England

hath ben so manifestlie approued, that I cannot tell whether she deserue more honour for her knowledge, or administration for her curtesie, who in great pompe hath twice directed her Progressse vnto the Universities: with no lesse joy to the Students, than glorie to her state, where after long & soleinne disputationes, in Lawe, Phisicke, & Divinitie, not as one wearied with schollers arguments, but wedded to their Orationes, when euerie one feare to offend in length, she in her own person, with no lesse praise to her Maestie, than delight to her subiectes, with a wise and learned conclusion, both gaue them thankes, and put her selfe to paines.

O noble patterne of a Princelie minde, not like to the kings of Persia, who in their Progresses, did nothing else but cut sticke to drue away the time, nor like the delicate lynes of the Sibarites, who would not admit anie Arte to be exercised within their Citie, that might maks the least noise. Her wit so sharpe, that if I shoulde repeate the apt answeres, the subtill questions, the fine speches, the pithis sentences, which on the sodaine shes hath vttered, they would rather brede admiration than credit.

But such are the gifts that the living God hath indued her withall, that looke in what arte or language, wit or learning, vertue or beautie, anie one hath particularlie excelled most, she onlie hath generallie exceeded euerie one in all: insomuch that there is nothing to be added, that either man would wish in a woman, or God doth give to a creature.

I let passe her skill in Musick, her knowledge in all the other sciences, when as I feare least by my simplicitie I should make them lesse than they are, in seeking to shew how great they are, vntille I were praising her in the gallerie of Olympia, where giuing forth one word I might heare seauen.

But all these graces, although they be to be wondered

Euphues and his England.

at, yet her politique gouernment, her prudent counsaille, her zeale to Religion, her clemencie to those that submit, her stoutnesse to those that threaten, so far exceed all other vertues, that they are more easie to be ieruailed at, than imitated.

Five and twentie yéeres hath shē borne the sword, with such iustice, that neither offenders could complaine of rigor, nor the innocent of wrong, yet so tempered with mercie, as malefactors haue ben sometimes pardoned vpon hope of grace, and the iniurie requitted to ease their griefe, insomuch that in the whole course of her glorious raigne, it could neuer bee sayd that either the poore were oppressed without remedie, or the guiltie repressed without cause: bearing this engrauen in her noble heart, that iustice without mercie, were extreme iniurie: and pittie without equitie, plaine partialitie: and that it is as great tyzannie, not to mitigate Lawes, as iniquitie to breake them.

Her care for the flourishing of the Gospell hath well appeared, when as neither the curses of the Pope, (which are blessings to god people) nor y threatnings of kings, (which are perillous to a Prince) nor the persuasions of Papists (which are honie to the mouth) could either feare her, or allure her, to violate the holie league contracted with Christ, or to maculate the bloud of the auncient Lambe, which is Christ. But alwaies constant in the true faith, she hath to the exceeding ioye of her subiects, to the unspeakable comfort of her soule, to the great glorie of God, established that Religion, the maintenance whereof, she rather seeketh to confirme by fortitude, than leaue off for feare, knowing that there is nothing that smelleth sweeter to the Lord, than a sound spirit, which neither the hoasts of the vngodlie, nor the horrore of death, can either remoue, or moue.

This Gospell with invincible courage, with rare constancie, with hot zeale, she hath maintained in her owne

Caun.

Euphues and his England

Countries without change, & defended against all kingdomes that sought chaunge, insomuch that all Nations round about her, threatening alteration, shaking swordes, throwing fire, menacing famine, murther, destruction, desolation, she onelie hath stode like a Lambe on the top of a hill, not fearing the blasts of the sharpe winds, but trusing in his prouidence that rideth vpon the wings of the foyre windes. Next followeth the loue she beareth to her subiects, who no lesse tendereth them than the apple of her owne eie, shewing her selfe a mother to the afflicted, a phisition to the sicke, a loueraigne and milde gouernesse to all.

Touching her Magnanimitie, her Maiestie, her estate roiall, there was neither Alexander nor Galba the Emperour, nor anie that might be compared with her.

This is she that resembling the noble Quene of Navare, vslmeth the Marigolde for her flower, which at the rising of the Sunne openeth her leaues, and at the setting shutteth them, referring all her actions and indeauours to him that ruleth the Sunne. This is that Cæsar, that first bound the Crocodile to the palme tree, bridling those that sought to raine her: This is that god Pellican, that to feede her people, spareth not to rend her owne person: This is that mightie Eagle that hath throwen dust into the eies of the Hart, that went about to worke destruction to her subiects, into whose wings although the blinde Beetele would haue crept, and so being carried into her neast, destroied her young ones, yet hath shē with the vertue of her feathers, consumed that slie in his owne fraude.

Shē hath exiled the Swallowe that sought to spoile the Grasshopper, and giuen bitter Almonds to the ravenous Wolues, that endeauoured to denour the sillie Lambes, burning euен with the breath of her mouth like the princely stagge, the Serpents that were engendered by the b̄eath of the huge Elephant, so that now all her enimies

Euphues and his England.

enimies are as whit as the Bird Attagen, who never singeth anie tyme after she is taken, nor they, beeing so overtaken.

But whether doe I wade Ladies, as one forgetting himselfe, thinking to sound the depth of her vertues with a few sondomes, when there is no bottome: for I know not how it cometh to passe, that being in this Labozinth, I may sooner loose my selfe than finde the end.

Behold Ladies in this Glasse, a Queene, a Woman, a Virgin, in all gifts of the bodie, in all graces of the minde, in all perfection of either, so farre to excell all men, that I know not whether I may thinke the place too bad for her to dwell among men.

To talke of other things in that Court, were to bring egges after apples, or after the setting out of the Sunne, to tell a tale of a shadowe. But this I saie, that all Offices are looked to with great care, that vertue is embrazed of all, vice hated, Religion dailie increased, manners reformed, that who so seeth the Place there, will thinke it rather a Church for diuine seruice, than a Court for a Princes delight.

This is the Glasse Ladies, wherein I would haue you gaze, wherein I tooke my whole delight, imitate the Ladies in England, amend your manners, rub out the wrinckles of the minde, and bee not curious about the weams in the face. As for their Elizabeth, sith ye can neither sufficientlie meruaile at her, nor I praise her, let vs all prae for her, which is the onlie dutie we can performe, and the greatest that we can profer.

Yours to command,
Euphues.

QIOVIS

Euphues and his England.

QOVIS ELIZABETH.

¶ **P**allas, Juno, Venus, cum Nympham numine plenam,
Spectarunt, nostra hæc, quæque triumphat, erit.
Contendunt auidè, sic tandem regia Juno,
Est mea, de magnis stemina petiuit auis,
Hoc leue (nec sperno tantorum insignia patrum)
Ingenio pollet, dos mea, Pallas ait.
Dulce Venus rilis, vultusq; in lumnia fixit,
Hæc mea dixit erit, nam quod ametur habet.
Iudicio Paridis, cum sit prælata venustas:
Ingenium Pallas? Juno quid vrgit auos?
Hæc Venus: impatiens, veteris Saturnia damni,
Arbiter in cœlis, non Paris inquit erit.
Intumuit Pallas, nunquam passura priorem,
Priamides Helenam, dixit adulter amet.
Risit, & erubuit, mixto Cythereo colore,
Iudicium dixit Iuppiter ipse ferat.
Affensere, Iouem, compellant vocibus vltro,
Incipit affari regia Juno Iouem.
Iuppiter, Elizabeth vestras si venit ad aures,
(Quam certe omnino cœlica turba stupent)
Hanc propriam, & mei ito semper vult esse Monarchum,
Quæq; suam, namq; est, pulchra, deserta, potens.
Quod pulchra, est Veneris, quod polleat arte, Minerua,
Quod Princeps, Nympham, quis negit esse meam?
Arbiter istius, modo vis, certaminis esto,
Sin minus, est nullum lis habitura modum.
Obstupet Omnipotens, durum est quod poscitis, inquit.
Est tamen arbitrio res peragenda meo.
Tu soror & coniux Juno, tu filia Pallas,
Es quoquæ quid simulem, ter mihi chara Venus.
Non tua da veniam Juno, nec Palladis illa est,
Nec Veneris credas hoc licet alma Venus.

Kk,

Hæc

Euphues and his England.

Hæc Iuno, hæc Pallas, Venus hæc, & queq; Dearum,
Diuisum Elizabeth cum Ioue numen habet.
Ergo quid obstrepitis? frustra contenditis inquit,
Ultima vox hæc est, Elizebetha mea est.

Euphues.

Es Iouis Elizabeth, nec quid Ioui maius habendum,
Et Ioui teste Ioui est, Iuno, Minerua, Venus.

These Teares Euphues sent also vnder his Glasse,
which hauing once finished, hee gaue himselfe to his
ooke, determining to end his life in Athens, although hee
had a moneths minde to England, who at all times, and in
all companies, was no niggard of his good speach to that
Nation, as one willing to liue in that Court, and wedded
to the manners of that Countrie.

It chanced that beeing in Athens not passing one
quarter of a yeere, hee received Letters out of England,
from Philautus, which I thought necessarie also to insert,
that I might giue some end to the matters of England,
which at Euphues departure were but rawlie left. And
thus they follow.

Philautus to his owne
Euphues.

Haue oftentimes Euphues, since thy departure com-
plained of the distance of place, that I am so farre
from thee, of the length of tyme that I could not heare of
thee, of the spite of fortune that I might not send to thee:
but tyme at length, and not too late, because at last, it hath
recompensed the iniurie of al, offering me both a conue-
nient messenger by whome to send, and strange newes
wherof to write.

Thou knowest how froward matters went, when
thou

Euphues and his England.

thou stokest shipp, and thou wouldest meruaile to heare how forward they were before thou strokest saile , for I had not bene long in London, sure I am thou wast not then at Athens, when as the corne which was grene in the blade, began to ware ripe in the eare, when the seede which I scarce thought to haue taken roote , beganne to spring, when the loue of Surius, which hardlie I woulde haue gesed to haue a blossome, shewed a bud . But so vnknde a yere hath it bene in England, that we felt the heate of the Sommer, before we coulde discerne the temperature of the Spring, insomuch that we were readie to make Maie, before wee could mowe Grasse, hauing in effect the Ides of Maie , before the Calendes of March, which seeing it is so forward in these things, I meruailed the lesse to see it so readie in matters of loue, where oftentimes they clap handes before they knowe the bargaine, and seale the Obligation before they reade the condition.

At my beeing at the house of Camilla, it happened I found Surius accompanied with two Knightes, and the Ladie Flavia, with three other Ladies, I drew backe, as one somewhat shamefast, when I was willed to drawe neare, as one that was wished for . Who thinking of nothing lesse than to heare a contract for mariage, where I onelie expected a conceit of mirth , I to dairlie , yet solemynlie heard those wordes of assurance betwene Surius and Camilla, in the which I had rather haue bene a partie than a witnesse , I was not a litile amazed to see them strike the yron which I thought colde, & to make an end before I could heare a beginning . When they salwe me as it were in a traunce, Surius taking me by the hand began thus to iest.

You muse Philautus, to see Camilla and me to be assured, not that you doubted it unlikelie to come to passe, but that you were ignorant of the practises, thinking the Diall to stand still, because you cannot perceiue it so

Euphues and his England.

move. But had you bēne privie to all proffes, both of her god meaning towardes mee, and of my god will to-wards her, you would rather haue thought great hast to be made, than long deliberation. For this vnderstand, þ my friends are vnwilling that I shoulde match so lowe, not knowing þ loue thinketh the Juniper shrub, to be as high as the tall Dakes, or the Nightingales laies to bee more precious than the Estridges feathers, or the Larke that b̄reedeth in the ground to be better than the Hobbie that mounteth to the cloudes. I haue alwaies hetherto preferred beautie before riches, and honestie before bloud, knowing that birth is the praise we receiue of our an-cestors, honestie the renowme we leaue to our successors: and of two brittle gods, riches and beautie, I had rather chuse that which might delight mee, than destroie mee. Made marriages by friends, how daungerous they haue bēene I know Philautus, and some present haue proued, which can bee liked to nothing else so well, then as if a man should be constrained to pull on a shooe by anothers hast, not by the length of his owne foote, which being too little, wrings him that weares it, not him that made it, if too big, shameth him that hath it, not him that gaue it. In meates I loue to carue where I like, and in marriage shal I be craved where I like not? I had as lieue another shoulde take measure by his backe of my apparell, as ap-point what wife I shoulde haue by his minde.

In the choice of a wife, sundry men are of sundry minds, one looketh high as one that feareth no chyf, saying that the oyle that swimmeth in the top is the wholsomest, an other poring in the ground, as dreading all dangers that happen in great stockes, alleadging, that the honie that lieth in the bottome is the sweetest, I assent to neither, as one willing to follow the meane, thinking that the wine whch is in the middest to be the finest. That I might therefore match to mine owne minde, I haue chosen Camilla, a Virgin of no noble race, nor yet the childe of a base

Euphues and his England.

base father, but betwene both, a Gentlewoman of an ancient and worshipfull house, in beautie inferiour to none, in vertue superior to a number.

Long time we loued, but neither durst she manifest her affection because I was noble, nor I utter mine, for feare of offence, seeing in her alwaies a minde more willing to carrie Torches before Vesta, than Tapers before Juno. But as fire when it bursteth out, catcheth holde swiftness of the dryest wood, so Loue when it is reuealed, faſteneth easiest vpon the affectionate will: which came to passe in both of vs, for talking of Loue, of his lawes, of his delightes, tormentes, and all other braunches, I could neither so dissemble my liking, but that she espyed it, whereat she began to sigh: nor she to cloke her loue, but that I perceived it, whereat she began to blush: at the last, though long time straining curtesie who shold goe ouer the stile when we had both hast, I (for that I knew women would rather die than seeme to desire) began first to vnfolde the extremities of my passions, the causes of my loue, y constancie of my faith, y which she knowing to bee true, easilie beleued, and replied in the like manner, whch I thought not certaine, not that I misdoubted her faith, but that I could not perswade my selfe of so god fortune.

Having thus made each other priuie to our wished desires, I frequented more often to Camilla, which caused my friends to suspect that, which now they shall finde true, and this was the cause that wee all meete haere, that before this god company we might knit that knot with our tongues, that we shall never vndoe with our teeth.

This was Surius speech vnto me, which Camilla with the rest affirmed. But I, Euphues, in whose heart the stumpe of loue were yet lickering, began to chaunge colour, feeling as it were new stormes to arise after a pleasant calme, but thinking with my selfe, that the

Euphues and his England.

Time was past to woe her, that another was to wedde,
I digested the Bill which had almost choakt me: But
Time caused me to sing a new Time; as after thou shalt
heare.

After much talke and great cheere, I taking my leane,
departed, being willed to visit the Ladie Flavia at my lea-
sure, which word was to me in stead of a welcome.

Within a while after it was noised that Surios was
assured to Camilla, which bred quarrells, but hee like a
noble Gentleman, rejoicing more in his loue, than esteem-
ing the losse of his friends, maugre them all, was mar-
ried, not in a chamber privatlie, as one fearing tumults,
but openlie in the Church, as one readie to answere ame-
objections.

This marriage solemnized, could not be recalled, which
caused his allies to consent, and so all parties pleased, I
thinke them the happiest couple in the world.

Now Euphues thou shalt understand, that all hope be-
ing cut off from obtaining Camilla, I began to vse þ ad-
vantage of the word that the Ladie Flavia cast out, whom
I visited more like to a sorourer than a straunger, being
ableitt at no time from breakfast till evening.

Drasse was mine errand, but drinke I woulde, my
great curtesie was to excuse my gricuous tormentts: soz
I ceased not continuallie to court my violet, whom I ne-
uer found so coie as I thought: nor so iuituous as I wi-
shed. At the last thinking not to spend all my woing in
signes, I fell to flat saying: revealing the bitter swates
that I sustained, the woes at her presence, the griefe at
her absence, with all speches that a louer might frame:
she not degenerating from the wiles of a woman, seemed
to accuse men of inconstancie, that the pausid wordes
were but winde, that fained sighs were but slightes, that
all their loue was but to laugh, laying baits to catch the
fish, that they meant againe to thowre into the River,
practising onelie cunning to deceiue, not curtesie to tell
truth,

Euphues and his England.

truth, wherein she compared all Louers to Mizaldus the Poet, which was so light, that euerie winde would blowne him awaie, vntesse he had Lead tied to his heales, and to the fugitive stome in Cicico, which runneth away if it bee not fastned to some post.

Thus would she dallie, a Wench evermore giuen to such disport: I answered for my selfe as I could, and for all men as I thought.

Thus oftentimes had we conference, but no conclusion, many meetings, but few pastimes, vntill at the last, Surius, one that could quicklie perceiue on which side my bread was buttered, beganne to breaue with mee touching Fraunces, not as though he had heard anie thing, but as one that would understand some thing. I durst not seeme straunge, when I found him so curteous, knowing that in this matter, he might almost worke all to my likynge.

I unsolded to him frō time to time the whole discourse I had with my violet, my earnest desire to obtaine her, my linds, goods, and reuiewes, who hearing my tale, promised to further my sute, wherein he so besturred his studie, that within one moneth I was in possiblitie to haue her I most wished, and least looked for.

It were too too long to write an Historie, beeing but determined to send a Letter: therefore I will deserre all the actions and accidents that happened, vntill occasion shall serue either to meeke thee, or minister leasure to mee.

To this end it grew, that conditions drawen for the performance of a certaine Joynter (for the which I had many Italiens bound) we were both made as sure as Surius and Camilla.

Her dowrie was in readie monie a thousand pounds, & a faire house, wherein I meane shoulde to dwel. The Joynter I must make, is foure hundred pounds yerelie,

the

Euphues and his England.

the which I must haue purchase in England, and sell my landes in Italies.

Now Euphues imagine with thy selfe, that Philautus beginneth to change, although in one yere to marrie and to thriue it be hard.

But would I might once againe see thee haere, unto whome thou shal be no lesse welcome than to thy best friend.

Surius that noble Gentleman commendeth him unto thee, Camilla forgetteth thee not: both earnestlie wish thy returne, with great promises to doe thee good, whether thou wish it in the Court or in the Countrie, and this I durst sweare, that if thou come againe into England, thou wilt be so friendlie intreated, that either thou wilt al together dwelle haere, or tarrie haere longer.

The Ladie Flavia saluteth thee, and also my Violet, euerie one wisheth thee so well, that thou canst wish thy selfe no better.

Other newes haere is none, but that which little appertaineth to me, and nothing to thee.

Two requests I haue to make as well from Surius as my selfe, the one to come into England, the other to heare thine answere. And thus in hast I bid thee farewell. From London the first of Februarie, 1579.

Thine, or not his owne,
Philautus.

This Letter being delinered to Euphues, and well perused, caused him both to meruaile and to ioye, seeing all things so strangelie concluded, and his friend so happily contracted: hauing therefore by the same meanes opportunity to send answere, by the which he had pleasure to receive newes, hee dispatched his Letter in this forme.

Euphues

Euphues and his England.

any fructfull entencion, either to helpe or to helme, to say to a wifly Euphues to Philautus.

There could nothing haue come out of England to Euphues more welcome than thy letters, vales it had ben thy person, which when I had throughlie perused, I could not at the first either belene them for the straungeesse, or at the last for the happinesse: for upon the sovaine to heare such alterations of Surius, passed all credit, and to understand so fortunate successe to Philautus, all expectation: yet considering that many things fall betwene the cup & the lip, that in one luckie houre, more rare things come to passe, than sometimes in seuen yeere, that marriages are made in heauen, though consummated in earth, I was brought both to beleue the euent, & to allow them. Touching Surius and Camilla, there is no doubt but that they both will liue well in mariage, who loued so well before their matching: & in my minde he dealt both wiserlie & honourable, to preferre vertue before vaine glorie, & the godlie ornaments of nature, before the rich armour of nobilitie: for this must we all thinke (how well so euer we thinke of our selues) that vertue is most noble, by the which men become first noble. As for thine owne estate, I will be bold to counsell thee, knowing it neuer to be more necessarie to vse aduise than in mariage: Solon gaue counsaile, that before one assured himselfe, he should be so warie, that in tying himselfe fast, he did not vndoe himselfe, wishing them first to eate a Quince peare, that is, to haue swete conference without brautes, than salt to bee wise without boasting.

In Boetia they couered the Bride with Asparagonia, the nature of the which plant is, to bring swete fruit out of a sharpe thorne, whereby they noted, that although the virgin were somewhat shrewish at the first, yet in time shee might become a sheepe. Therefore Philautus, if thy violet seemeth in the first moneth either to chide or chase,

Euphues and his England.

thou must heare without replie, and endure without patience, for they y^e cannot suffer the wranglings of young married women, are not vnlike vnto those, y^e tasting the grape to be sowre before it be ripe, leue to gather it when it is ripe, resembling them y^e being stong with the Bee, for sake the Honie.

Thou must vse swete words, not bitter checkes, and though happily thou wilt saie y^e wands are to be wrought when they are greene, least they rather breake than bend, when they be drie, yet know also that he that bendeth a twig, because he wold see if it wold bow by strenght, may chance to haue a crooked tree wh^e he wold haue a straight. It is pretilie noted of a contention betwene the Wind & the Sun, who should haue the victorie. A Gentleman walking abrood, the wind thought to blow off his cloake, whch with great blasts and blusterings, striuing to vnloose it, made it to sticke faster to his backe, so^r the more he winde increased, the closer the cloake clapt to his bo^rdie : then the Sunne shining with his hot beames, began to warme the Gentleman, who waring somewhat faint in this faire weather, did not onely put of his cloake, but his coate, whch the wind perceiving, yeelded the conquest to the Sun. In like manner fareth it with young wiues, for if their husbandes with great threateninges, with iarres, with braules, seeke to make them tractable, or bend their knees, the more stiffe they make them in the ioynts, the oftner they goe about by force to rule them, the more froward they finde them: but vsing mild words, gentle persuasions, familiar counsaile, entreatie, subission, they shall not onelie make them to bow their knees, but to holde vp their handes : not onelie cause them to honour them, but to stand in awe of them : for their Mackes are all framed of Diamond, whch is not to bee bruised with the hammer, but bloud, not by force, but flatterie, resembling the Cocke, who is not to bee scared by a Serpent, but a Glede. They that feare their Wives,

will

Euphues and his England.

will make too sharpe Wine, must not cut the armes, but graft next to them Mandrage, which causeth the grape to be more pleasant. They that feare to haue curst wiues, must not with rigour seeme to claime them, but saying gentle wordes in euerie place by them, which maketh them more quiet.

Instruments sound sweetest when they be touched softest, women are wised when they bee vsed mildest. The Horse striueth when he is hardlie rained, but hauing the bridle, neuer sturreth: women are starkie mad if they be ruled by might, but with a gentle rainz they will beare a white mouth. Gall was cast out from the sacrifice of Juno, which betokened that the marriage bed should bee without bitternes. Thou must be a Glasse to thy wife, for in thy face must she see her owne, for if when thou laughest, she weape, when thou mournest, she giggle, the one is a manifest signe she delighteth in others, the other a token she despiseth thee. Be in thy behauour modest, temperate, sober, for as thou framest thy manners, so wil thy wife fit hers. Kings that be wrastlers, cause their subjects to exercise that feate, Princes that are Positions incite their people to vse instruments, Husbands that are chaste and godlie, cause also their wiues to imitate their godnesse.

For thy great dowrie, that ought to be in thine owne hands, for as we call that Wine wherein there is more than halfe water, so doe we feare that the gods of the husband, which his wife bringeth, though it be all.

Helen gaped for goods, Paris for pleasure, Ulysses was content with chaste Penelope, so let it bee with thee, that whatsoeuer others marrie for, bee thou alwaies satisfied with vertue, other wise may I vse that speech to thee, that Olympias did to a young Gentleman, who onelie tooke a wife for beautie, saying: this Gentleman hath onely married his eies, but by y time he hath also wedded his eare, he will confesse y a faire shoo wrings, though it be smooth in

Euphues and his England.

the wearing.

Lycurgus made a law that there should be no dowrie giuen with maidens, to the end that the vertuous might be married, who commonlie haue little, not the amorous, who oftentimes haue too much.

Behaue thy selfe modestlie with thy wife before company, remembryng the scueritie of Cato, who remoued Manlius from the Senate, for that he was scene to kisse his wife in presence of his daughter: olde men are seldome merrie before children, least their laughter might breed in them loosenesse: husbands should scarce iest before their wiues, least want of modestie on their parts, be cause of wantonnesse on their wiues part. Imitate the kings of Persia, who when they were giuen to riot, kept no company with their wiues, but when they vsed good order, had their Queenes ever at the Table. Give no example of lightnesse, for looke what thou practisest most, y will thy wife follow most, though it becommeth her least. And yet would I not haue thy wife so curious to please the, that fearing least her husband should thinke she painted her face, she should not therefore wash it, onelie let her refraine from such things, as she knoweth cannot well like the: he that commeth before an Elephant, will not ware bright coulours, nor he that commeth to a Bul, red, nor he that standeth by a Tyger, plaine on a Taber: for y by the sight or noise of these thinges, they are commonlie much incensed. In the like manner there is no wife if she be honest, that will practise those things that to her mate shall seeme unpleasant, or moue him to cholar. Be thrifte, and warie in thy expenses, for in olde time they were as soone condemned by lawe that spent their wiues dowrie prodigallie, as they that deuorced them wrongfullie. Fie that vice that is peculiare to all those of thy Countrie, Jealousie: for if thou suspect without cause, it is the next waie to haue cause, women are to be ruled by their owne wits, for be they chaste, no golde can winne them, if immo,

Euphues and his England

unmeidest, no griefe can amend them, so that all mistrust
is either needleſte or botheſte.

Be not too imperious ouer her, that will make her to
hate theſe, nor too ſubmiſſe, þ wil cauſe her to diſdaine theſe:
let her neither be thy ſlauē, nor thy ſoueraigne, for if ſhe lie
under thy foote, ſhe will neuer loue theſe, if climb aboue thy
head, neuer care for theſe: the one will breede thy ſhaime to
loue her ſo little, the other thy grieſe to ſuffer ſo much.

In gouerning thine householde, uſe thine owne eie,
and her hand, for hulwiferie conſiſteth as much in ſeeing
things as ſetling things, and yet in that go not aboue thy
latchet, for Cookes are not to be taught in the kitchin, nor
Painters in their ſhops, nor hulwiues in their houses.
Let al the ketes hang at her girdle, but the purſe at thine:
ſo ſhalt thou knowe what thou doest ſpend, and how ſhee
can ſpare.

W;ake nothing of thy ſtock, for as the ſtone Thyrrenicus
being whole ſwimmeth, but neuer ſo little diſminifheth,
ſinketh to þ bottoine: ſo a man having his ſtock full, is euer
a float, but waſting of his ſtock, becommeth bankerout.

Entertaine ſuch men as ſhall bee truſtie: for if thou
keepe a Clouleſe within thy dores to doe miſchiefe, or a
Fore to worke craft and ſubtiltie, thou ſhalt finde it as
perillous, as iſ in thy Warne thou ſhouldſt maintaine
Vice, and in thy ground Moales.

Let thy Maidens be ſuch as ſhall ſeeme readier to take
paines, than follow pleasure, willinger to drefle by their
house than their heads, not ſo fine fingered to call for a
Lute, when they ſhould uſe a diſtaſſe, nor ſo daintie mou-
thed, that their ſilken throates ſhould ſwallowe no pack-
threed.

For thy diet, be not ſumptuous, nor yet ſimple: for thy
attire, not coſtlie, nor yet clowniſh: but cutting thy coate
by thy cloth, goe no farther than thou ſhall become thy eſtate,
leauing thou be thought proud, and ſceniued: nor debale not
thy birth, leauing thou be daemed poore, and ſo piftied.

Euphues and his England.

Now thou art come to that honourable estate,forget all thy former follies, and debate with thy selfe, that hereto-
fore thou diddest but goo about the world, and that now thou art come into it, that loue did once make thee to fol-
low riot, that it must now enforc thee to pursue thrist,
that then there was no pleasure to her compared to the
courting of Ladies, that now there can be no delight grea-
ter than to haue a wife.

Commend me humblie to that noble man Surius, & to
his good Ladie Camilla.

Let my dutis to the Ladie Flauia be remembred, and
to thy Violet: let nothing that may be added, be forgot-
ten.

Thou wouldest haue me come againe into England,
I would, but I cannot: but if thou desire to see Euphues,
when thou art willing to visit thine Uncle, I will mete
thee: in the meane season, know that it is as farre from
Athens to England, as from England to Athens.

Thou saiest I am much wished for, that many fairs
promises are made to me: Trulie Philautus, I know that
a friend in the court is better than a pennie in the purse,
but yet I haue heard, that such a friend cannot be gotten
without pence.

Faire wordes sat few, great promises without perfor-
mance, delight for the time, but yerke ever after.

I cannot but thanke Surius, who wisheth me well, &
all those that at my being in England liked me well. And
so with my heartie commendacions vntill I heare from
thee, I bid thee farewell.

Thine to vse, if mariage
change not manners.

Euphues.

This Letter dispatched, Euphues gaue himselfe to soli-
tarines, determining to sojourne in some uncouth place
vntill time might turne white salt into fine sugar; for sure-

lie

Euphues and his England.

He he was both tormented in bodie and grieued in minde.

And so I leane him, neither in Athers nor else where that I know: but this order he left with his friends, that if anie newes came or letters, that they should direct them to the Mount of Silixsedra, where I leaue him, either to his musing, or Muses.

Gentlemen, Euphues is musing in the bottome of the Mountaine Silixsedra, Philautus is married in the Isle of England: to friends parted, the one living in the delights of his new wife, the other in contemplation of his olde grieues.

What Philautus doth, they can imagine that are newlie married, how Euphues liueth, they may gesse that are cruellie martired, I commit them both to stand to their owne bargaines, for if I shoulde meddle anie further with the marriage of Philautus, it might happilie make him zealous, if with the melancholy of Euphues, it might cause him to be cholerike, so the one would take occasion to rub his head fit his hat never so close, and the other offence to gall his heart, be his case never so quiet. I Gentlewomen, am indifferent, for it may be, that Philautus would not haue his life knownen, which he leadeth in marriage, nor Euphues his lous desried, which he beginneth in solitarines: least either y one being too kind, might be thought to doate, or the other too constant, might bee iudged to be mad. But were the truth knownen, I am sure Gentlewomen, it would be a hard question among Ladies, whether Philautus were a better louer or a husband, whether

Euphues were a better louer or a scholler. But let the one marke the other, I leaue them both to consider at their next meeting, and commit you to the Almighty.

FINIS.

Imprinted at London by Thomas East, for Gabriel Cawood, dwelling in Paules Churchyard.